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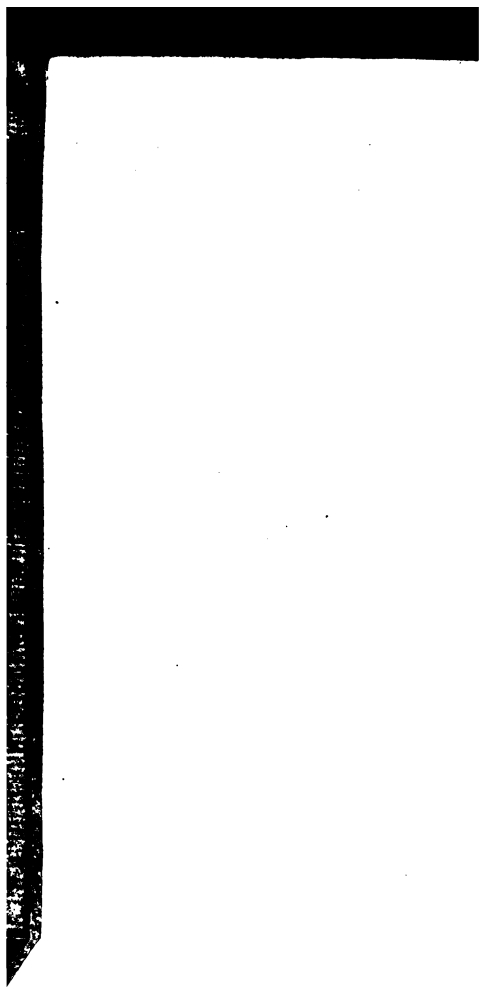
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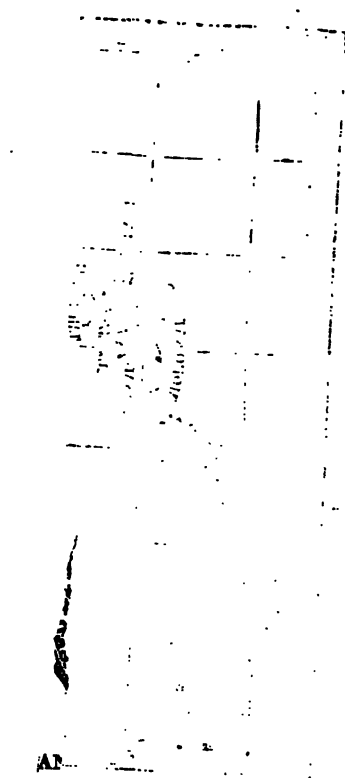
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No.



VEICIL, EYDOL M
HISTORY

OF THE

SANDWICH ISLANDS:

WITH

AN ACCOUNT

OF THE

American Mission

ESTABLISHED THERE

IN

1820.

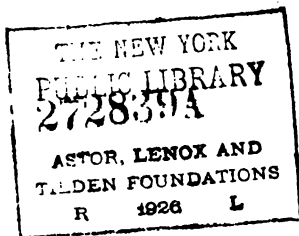


AMERICAN SUNDAY-SCHOOL UNION.

PHILADELPHIA:

No. 146 CHESTNUT STREET.

1829.



Eastern District of Pennsylvania, to wit :

BE IT REMEMBERED, that on the twelfth day of October, in the fifty-third year of the Independence of the United States of America, A. D. 1828, Paul Beck, Treasurer, in trust for the American Sunday-School Union, of said District, has deposited in this office the title of a Book, right whereof he claims as Proprietor in the words following, to wit :

History of the Sandwich Islands: with an account of the American Mission established there in 1820. Revised by the Committee of Publication.

In conformity to the act of the Congress of the United States intitled, "an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and also to the act, entitled, "an act supplementary to an act, entitled, 'an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints"

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania

BRIEF MEMOIR

OF THE

REV. MR. EVELETH.

THE remark that the present age is *extraordinary*, is no less true than common. A new impulse has been given to the human mind. New fields of literature have been explored. The entire energies of our natures seem waking up to some mighty effort; and men are taught to look forward to the result, with unusual expectation. *Moral improvement*, likewise, if it has not kept pace with intellectual culture, has, at least, made rapid advances. Vastly more is expected of the church, than was demanded half a century ago. Not only those who minister at the altar of religion, but all who enjoy its blessings, and partake of its hopes, are required to be animated by a purer zeal, by a more steadfast, and more earnest devotion to the cause of God.

Corresponding to these high demands, are the exertions in behalf of Zion, which

have blessed the eyes of Christians within these latter years. Wherever we look, we behold something to gladden our sight. At one moment we behold the *Bible Society* spreading its wings of salvation over both hemispheres. At another time, we behold the words of life going forth in the form of *Tracts*, to visit every abode of man. And then again, lest men should not be willing to listen to the book of God, or to the explanations of it, from the pen of the wise and the good, without the more extended efforts of a living ministry, the *Education Society* arose, with the noble purpose of bringing forward a greater number of Christ's ambassadors. And that nothing might impede the zeal of those who were burning with the apostolic desire, to traverse with the news of redemption, every region of the globe, *domestic and foreign missionary societies* have come in with timely and efficient aid.

With these benevolent institutions, deserve to be ranked the efforts that are now made in behalf of *Sabbath-school* instruction: a system, which, by employing the hours of the Sabbath in God's own work, is rescuing thousands from the darkness of ignorance, and pouring gospel light into the minds of hundreds of thousands who are now under the happy influence of Sabbath-schools. The great object of imparting religious instruction to the whole of the rising generation,

has at last claimed the attention of the Christian church, and Sabbath-school unions are organized.

But the narrow limits to which the present biographical sketch is confined, will not allow of any further remark on the benevolent features of the present time. Even the little that has been said would have been spared, were it not for the close connexion it has with the history of him whose life is here briefly delineated. Had it not been for the existence of the AMERICAN SUNDAY SCHOOL UNION, no memoir of Mr. Eveleth, however short, would have been presented to the public. Private friendship, with the admiration of many excellent qualities, both of head and heart, will not induce the writer of this notice to use any false panegyric. If his own heart, or ignorance of the subject, do not deceive him, the reader shall be served with truth only. It is not pretended that the subject of these memoirs was distinguished above numerous others who have fallen into an early grave, and yet have left scarce a record of their names in the journals of the day—and some of whom lie buried without a stone to mark the place of their repose. Many of the facts contained in the following sketch, were kindly furnished by a gentleman to whom they were familiarly known.

- Mr. Ephraim Eveleth was the second son

of Joshua Eveleth, of Princeton, Mass., as was born on the third day of March, 1801. His parents were members of the Congregational Church, then the only church in Princeton. Without doubt, it was a great blessing to him that he was descended from Christian parents, who, while they imparted to him and their other children the instructions of piety, exhibited before them a Christian example.

His childhood and youth were not marked by any striking peculiarities. Although habitually cheerful, and perhaps more than usually inclined to amusement, he was not known to be openly vicious, and his deportment was generally correct. When he was favoured with opportunities for attending school, he discovered no particular reli-
for intellectual improvement; and it is not known that he was thoughtful upon the subject of religion previous to his sixteen-
year. Towards the close of his seventeen-
year, an important change took place, which affected his character and prospects for life—for eternity. About this time there was an unusual attention to religion in Princeton. Many of his associates became thoughtful; his own thoughts were drawn to the subject—he saw himself to be a sinner—and there is reason to believe that he went to the Saviour as a humble penitent, and found relief and peace. After this time, it was

evident to all who saw him, that an essential change had been wrought in his views and character. *He was a new man.*

Immediately after this important event took place, he expressed a wish to make a public profession of religion; and although he had some doubts respecting the subject of baptism, he voluntarily united himself with the Congregational Church, to which his parents belonged, on the first Sabbath in May, 1818. He was, from this time, an exemplary Christian, and appeared anxious to promote among his companions and others, the cause of religion. At this early period his friends discovered the bent of his mind—that he was desirous of devoting himself to the gospel ministry. The change which had been effected in his heart, seemed to give a spring, a new direction to his intellectual powers, which had previously been suffered to remain, in a degree, inactive. He appeared to thirst after knowledge, human as well as divine, although there were seasons when he manifested something like indisposition to make effort to improve his mind.

In the autumn of 1818, in consequence of a change, or perhaps more properly an establishment of his views on the subject of baptism, he requested a dismissal from the Congregational Church, and on the 22d of November, he was regularly dismissed, and

recommended to the Baptist church at Princeton and Westminster, with which it was soon united, after having submitted the form of baptism used in that church.

In the following spring he commenced his studies preparatory to a collegiate course but owing to circumstances that need not be specified, his preparations for college were extremely deficient—a misfortune which he unfeignedly regretted in subsequent life. In the mean time, his zeal for religion led him to hold meetings in public and sometimes to officiate as a preacher. He was afterwards convinced that his qualifications for the important office of a minister of Christ, were at this time wholly inadequate.

He entered the college in Amherst, Mass. in 1821, and was graduated in 1825. While at that institution, his literary, and especially his scientific attainments, were respectable. In mathematics and philosophy, he sustained a high rank, but on account of early disadvantages, he was not an eminent linguist. The progress he afterwards made, however, in the study of languages, proved that he had a mind capable of improvement in any branch of learning. During his college life he sustained the character of a consistent and exemplary Christian. Before he had attended much to the study of the *logic as a profession*, he obtained a license

preach the gospel, of which he made an occasional use, during the course of his theological studies. Previous to the completion of his collegiate course, he had been occasionally employed in the business of instruction. Besides the pecuniary advantage thus derived, it gave him a greater familiarity with the elements of knowledge, and an art in scrutinizing the nature of man, in its different aspects, for which he was afterwards much distinguished.

In the autumn of 1825, he became a member of the Theological Seminary at Andover, where he resided two years. His course while there, was marked by industry, and the acquisition of much and various useful knowledge. He was not so much the reader of many books as the faithful student of a few. He studied *subjects*, rather than textbooks. With the principles of interpretation he became well acquainted, but his delight was in the mazes of metaphysical discussion. He thought much, and reasoned much with his fellow-students, many of whom can testify that his conversation was instructive. Perhaps he was too fond of starting objections, but his motive in this was, not to impugn the truths of religion; he resorted to this means for the purpose of hearing the subtlest objections most ably refuted, and thus fortifying his own mind with arguments in favour of the doctrines of revela-

tion. His connexion with the seminary was never dissolved till it was severed by death. In the fall of 1827, he obtained leave of absence for a year or more, as circumstances might direct. This measure was adopted on account of pecuniary embarrassments, and he engaged as an agent in the service of the American Sunday School Union. In this employment he visited several of the southern states, where his labours greatly subserved the cause of early pious education. His exertions were everywhere unremitted and successful.

After his return from the south in the spring of 1828, he was solicited by the society to continue in their service, and to remain during the summer in the city of Philadelphia. This he consented to do, and during this period, became intimately acquainted with the officers and managers of the institution.

In his view there was enough in its operations to engage the energies of the most active mind, and to enlist the feelings of the most pious heart. He gave himself faithfully to the discharge of his duties. The managers, who knew him well at this time, speak of him in terms of great affection. They represent his manners as being frank and ingenuous; his conversation marked by acuteness of observation and originality of thought; his sentiments singularly liberal;

his piety ardent; and added to these, there was a child-like simplicity and openness that gained ready access to the heart.

The summer proving unsuitable for the discharge of the duties he had undertaken, at the request of the committee, his active labours were suspended until the fall. On this occasion, with the utmost good feeling towards the committee, although at the time in absolute want of money, he expressed to one of the managers his fixed determination to refuse the salary for so much of the time as his labours were remitted. To overcome his scruples, he was requested to prepare some book suitable for the society to publish, and consequently commenced the History of the Sandwich Islands. While thus engaged, he frequently preached to the churches of different denominations in Philadelphia, where his services, though unaided by any arts of oratory, were listened to with profound attention. There was a depth of thought and warmth of piety, which, added to an appearance of perfect sincerity, gave an interest to his discourses, which more than compensated for some deficiencies of delivery.

At the request of the society he visited New York in the autumn of 1828, on important business. Under circumstances of perplexity, his skill and wisdom were called into requisition, and his exertions there,

while they displayed the character of a man, greatly advanced the interests of the American Sunday School Union, and the cause of religion in this country. But in the midst of these labours, he was brought to a termination of his short and useful life. He died in New York on the 1st of March 1829.

In speaking of his exertions in their service, the committee of the Board of Directors pay him a tribute of respect, which all who know the circumstances, must feel to be just. The following is an extract from their minutes.

"It now becomes the painful duty of this committee to inform the Board, that it has pleased Almighty God to call from this world into eternity, the Rev. Ephraim Eveleth, one of the agents of the American Sunday School Union, under their care and direction. While the committee feel it to be their duty humbly to submit to this dispensation of Divine Providence, and to acknowledge the goodness of God in all his dealings, whether to them joyous or grievous, yet they cannot but deeply lament the death of him, with whom they have been so intimately connected, in whom they reposed great confidence, and who was endeared to them by many tender ties.

"In discharging the duties which Mr. Eveleth undertook, he ever acted with th

vigour which a perfect consciousness of rectitude inspires. Yet on all occasions his conduct was governed by that prudence which the peculiar delicacy of his situation demanded; and the committee have not marked a single instance of indiscretion in the conduct of Mr. Eveleth while acting under their direction; and they cannot but mourn their separation from a man they so highly esteemed, and with whom they ever delighted to act. The Board have sustained a great loss by the death of that excellent man, which very few individuals in our country can repair."

The work on the Sandwich Islands, which death thus prevented his completing, was finally assigned by the committee to other hands. It of course needed revision, corrections, and additions; but notwithstanding this, his friends will be gratified to find in it the evident traces of his peculiar genius. Its design is sufficiently indicated by its title page. Without discussing the merits of fictitious writing, it may be remarked, that the judicious friends of Sabbath-schools have for a long time desired the introduction of *sober truth* into juvenile libraries. The book now offered to the public, bears this recommendation. The letters were written at Philadelphia, and addressed to a Sabbath-scholar in Massachusetts. Corrections and additions are indeed made by another pen, but

the original design is not altered. The object is, to give the scholar a complete understanding of the glorious things which the Gospel has done for the Sandwich Islanders. May this knowledge circulate far and wide, and promote extensively, in the minds of children and youth, an interest in the great subject of missions!

It now remains only to give a brief representation of the intellectual and moral character of the Rev. Mr. Eveleth. *His mind was undoubtedly of the first order.* Had it been cultivated with early and uninterrupted care, it would have been capable of almost any attainments. He could seize subjects of the utmost difficulty with a mighty grasp, and manage them with uncommon dexterity. His intellect, however, was wanting in systematic discipline. This defect frequently led him into obscurity and perplexity. There was sometimes a hazy atmosphere about his speculations. Though he saw the object distinctly himself, he did not always throw around it light enough to satisfy the eyes of others. A more full and varied explanation, served invariably to show, that his first position, although not perspicuously stated, was a reality, and not an imagination. In short, the defect just noticed did not spring from want of deep and correct thought, but was chargeable rather to a want of happy elucidation. It could not

ave existed conjointly with a more finished early education. It was less apparent, the more familiar he became with the efforts of composition; and scarce a doubt remains, that in process of time his vigorous mind would have thrown it off entirely*.

Mr. Eveleth possessed, to an uncommon extent, a *knowledge of human nature*. Few men of his age had studied men with more rigid scrutiny. Having had an opportunity of observing human life, in all its attitudes, none ever exhibited, in remarks upon character, more acumen or penetration. His remarks were often found to be true, even where the truth was surprising to those who had ample means of knowing it. And to justice to his integrity it must be added, that whenever his opinions, thus formed, were found to be erroneous, they were readily modified or rejected.

A valued friend of the deceased has remarked, that he possessed an "*unconquerable dependence*." "He was grateful for kindness, but was determined that his success and usefulness should, under God, be the result of personal effort." No discouraging circumstances could break down his spirits, change the constancy of his perseverance. This noble trait in the human mind is sometimes associated with blemishes, but with him it was under the guidance of so much cool deliberation, that it seldom, if ever,

transgressed its proper limits. It led on fearlessly towards the completion of those high purposes, which his elevated christian principles had embraced. To such a spirit quenched, in the morning life, if viewed in regard to this world is always melancholy, but becomes doubly so, when we reflect upon the increased exertions made by the denomination of Christians to which he belonged, in common with others, to raise their standard of ministerial education; and upon the important work which his prolonged life would undoubtedly have contributed to so desirable an object.

Mr. Eveleth was susceptible, to an uncommon degree, of the emotions of *friendship*. His tongue was never polluted with professions of friendly regard. He was slow in forming his more intimate attachments, but when once formed, they were not easily abandoned. He was never governed by cold and selfish feeling, which looks upon friendship only as the avenue to worldly profit or preferment, and treads it under foot, when it cannot subserve a purpose mean and mercenary. He despised, (to his own words,) "that kind of friendship which seeks its own and is cheap, so long as it subserves private interest, but leaves no balm for the wounds it inflicts." Those to whom his friendship was professedly extended, were sure of his sympathy and assistance.

in the day of trial and of fearful visitation. Not that he saw no blemishes in his friends, or suffered them to pass without faithful reproof; for such a procedure his friendship was far too sincere. But he would not suffer any selfish ends to affect his professions of kind and tender interest. In this view, his friends have the most pleasant, and yet the most painful recollections. They remember with pleasure, that no treachery ever falsified the warm expressions of his devoted friendship; but solemn are their sensations when they reflect, that his voice, once so full of sympathy and tenderness, is silent in death. Dear and valued was thy love, departed brother, nor shall it be forgotten!

Our closing remarks will be confined to his *religious* character. His doctrinal views were strictly evangelical, and he was also firmly fixed in the peculiar sentiments of the Baptist denomination. But his views of religion were enlightened, enlarged and liberal. He regretted the extremes to which religious parties have gone at the present day, especially where the points involved are not essential to salvation. And even where the contest turns upon topics of vital interest, his opinion was, that the spirit of controversy, as it exists among us, is advancing to an unwarrantable extent of party declamation, and personal abuse—an opinion much more common, with the peo-

ple of this country, than angry disputants are apt to imagine. His religious opinions it is true, were sincerely formed, and firmly established; and were substantially such as have been maintained and illustrated by the fathers of the protestant church. But he thought it much more important that the principles should dwell in the heart, and work their silent way, as in the days of Puritan memory, than that they should appear in frightful array, on the blood-stained arena of Christian warfare. The progress of infidel principles, in this country, he was often heard to deplore, and, with reason, to apprehend that it might lead to some disastrous result; but even this, he thought, instead of being discouraged, would gain ground by contentions among Christians.

Mr. Eveleth's personal piety was sincere and unaffected. It led him to pant for a close conformity to the moral image of God, and strive to exhibit, in his life, a nearer resemblance to the example of Christ. It constrained him to desire, and labour, and pray, for the good around him. Those who were connected with him by the ties of friendship or of relationship, were particularly the objects of his earnest prayer, solicitous attention, and frequent expostulation. It was this same principle of personal piety which led him to make great sacrifices for the cause of *Christ*. It was this that induced him

look abroad with expanded views, upon the desolations of Zion, and to form his purposes in a measure corresponding. It was personal piety, deeply fixed and constantly operating, that sustained him in the midst of numerous privations and sufferings; and had his life been spared to a goodly old age, we doubt not that the same divine principle would have impelled him to noble and effectual exertions in the cause of humanity and religion.

As piety appears with the best advantage at the dying hour, it seems natural that the attention of the reader should now be directed to the closing scene of Mr. Eveleth's life. His sickness was unexpected and short, and accompanied during a part of the time with a delirium, which rendered all conversation, on his part, extremely difficult. He was, however, attended by a class-mate, and many other solicitous friends, who learned much of his religious feelings. They have unitedly spoken of his resignation, and his willingness to depart and be with Christ. They have joyfully referred to his death, as furnishing another testimony to the triumph of faith in the Redeemer. With this consolation to his surviving friends we might close this narrative, but truth requires us to add, what we have frequently heard, what none of his relatives would wish us to suppress, and what, we doubt not, his sainted

spirit would desire us not to conceal—on his dying bed he deeply deplored want of *spirituality* in his past life. He mented that he had been so much devoted to the world, and its trifling vanities, and a little to the Saviour's holy cause. This may well serve as an admonition, and suited to arouse the slumbers of those, though professedly set apart to the ministry of reconciliation, are less seriously devoted to the work, than was the subject of this hasty memoir.

But we cannot, need not, enlarge—To the language of a long tried friend of the deceased, "he is cut down in the midst of life, of usefulness, and of much promise has left the legacy of a good name, and his memory will be blessed."

To the intimate friends of the deceased it may be gratifying to read the following notices of his last hours, made at the request by a pious friend, who attended him.

When the strength of his malady had become such, that his physician thought no past recovery, he was advised of his condition, and though not aware of it before, calmly replied, "I am content."

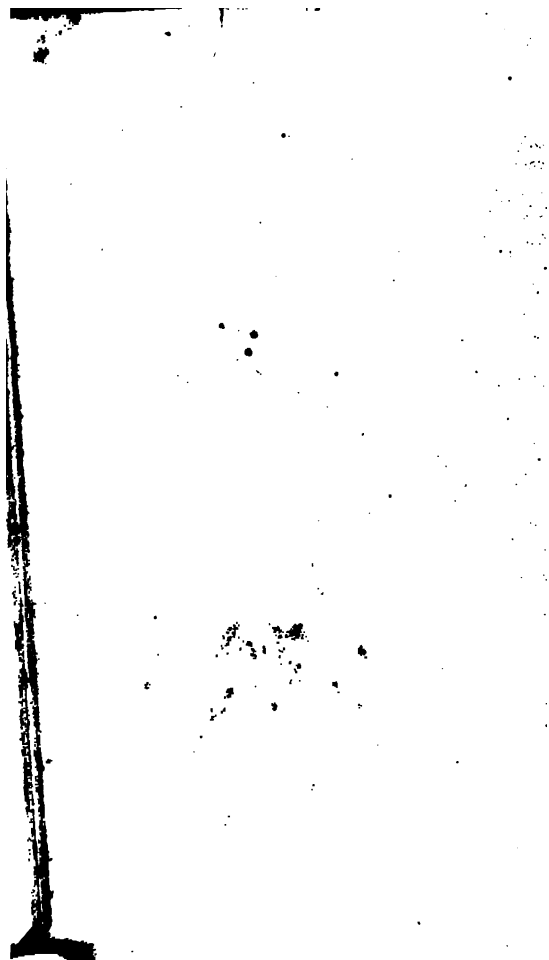
When his friend repeated these words, "God has confirmed his promise by oath, that by two immutable things, which it was impossible for God to lie, *might have strong consolation, who*

refuge to lay hold upon the hope
re us;" and then asked him, "Is it
you, my brother?" he replied, "It

requested a portion of Scripture to be
him; and the 86th Psalm being
far as to the close of the 7th verse,
day of my trouble I will call upon
or thou wilt answer me;" he said,
will do."

a considerable interval of silence,
aloud, "*There is an end to all contro-*
I have peace with God; peace and joy
holy Ghost; Satan must be and will be
;" How much more confidence I have in
than I had three weeks ago. It has been
me that I have been afflicted."

such sentiments and feelings as
aid his immortal Spirit return to God,
ve it.



LETTERS

ON THE

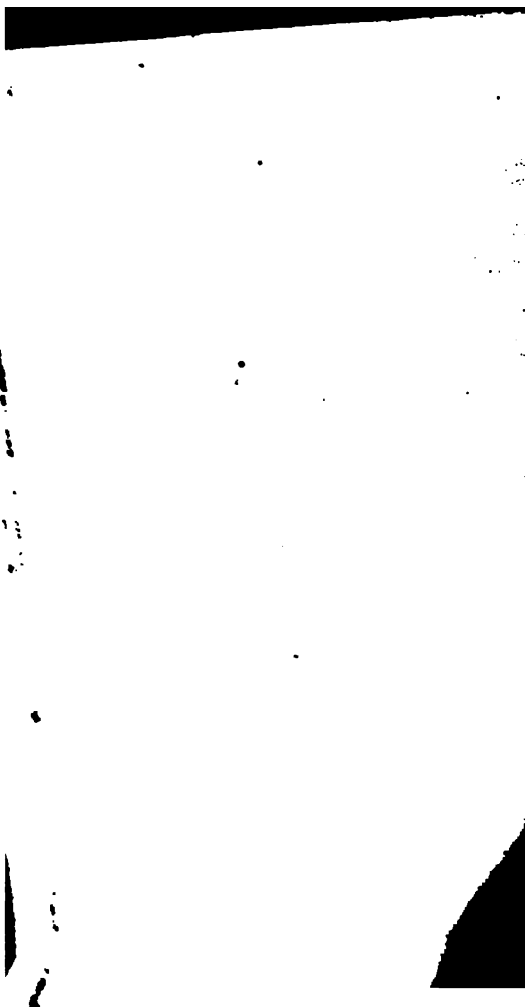
SANDWICH ISLANDS.



MY DEAR YOUNG FRIEND,

We live at a period when Christians are making great efforts to extend the light of the gospel to the remote and uncivilized portions of the globe. It is desirable that these operations of benevolence should be fully understood and appreciated by all classes of the community; but it is peculiarly important that the young, those on whom must soon rest the responsibility of carrying forward or of retarding these noble enterprises, should be well instructed as to their nature and consequences.

It gives me pleasure to learn, that you feel an interest in the welfare and success of those missionaries, who are labouring among the heathen in various parts of the world; and I will cheerfully give you the information you desire respecting that station to which



LETTERS

ON THE

SANDWICH ISLANDS.

MY DEAR YOUNG FRIEND,
We live at a period when Christians are making great efforts to extend the light of the gospel to the remote and uncivilized portions of the globe. It is desirable that these operations of benevolence should be fully understood and appreciated by all classes of the community; but it is peculiarly important that the young, those on whom it soon rests the responsibility of carrying forward or of retarding the cause, should be well informed as to the nature and consequences of the mission, and consequently that they should be well instructed in the principles of the Christian religion. It gives me pleasure to see you so early in the path of duty, and I am confident that you will be able to do much good in the world.



O-a-hu, 27 miles north-west from Morokai, is 46 miles long and 23 broad, and has a population of 20,000.

Tau-ai, 75 miles north-west from Oahu, 33 miles long and 28 broad, contains 10,000 people.

These islands were discovered by the celebrated English navigator, Captain James Cook, in the year 1778, and received from him their present name in honour of Earl Sandwich, then first lord of the Admiralty. Captain Cook spent several months among them, in refitting his ships, bound on farther voyages of discovery, and in bartering with the natives for such provisions as their islands afforded. These provisions, consisting of fowls, hogs, potatoes, taro, and plantains, were brought in abundance, and exchanged for iron tools, nails, and some other trifling articles, highly esteemed by the savages.

Much of the kindness with which these superstitious beings treated the strangers, may perhaps be attributed to a tradition prevalent among them. It was believed that Orono, one of the ancient kings of Hawaii, having slain his wife in a fit of passion, became gloomy and sullen; and after wandering in this state through the islands, without finding any relief for his melancholy, and at length becoming delirious, embarked on the ocean in a frail canoe, and was never more heard of by his subjects. After his

departure he was deified and worshipped them; and the idea prevailing that C would at some future time return, it was strange that these ignorant people should imagine, when they first saw the ships the foreigners, that they were bringing their god in triumph. This god they then they discovered in the person of Captain Cook. It was perfectly natural, therefore that they should cover their faces, andstrate themselves on the ground in his sence. They also presented him gifts of various kinds, and even paid him such religious homage as is generally offered by idolatrous people, under the power of fanaticism.

Captain Cook, by taking advantage of these circumstances, soon gained their confidence, and acquired an unlimited control over them. For some time there was a constant interchange of kindness between him and Teraïobu, the old king, chiefs and people showing the strongest every mark of respect and deference.

But this state of mutual good feeling did not long continue. Much that was not the external appearance of the newcor and which at first had a very powerful influence on the minds of the natives, had ceased to attract their admiration; and familiarity with which they were treated greatly diminished their dread of Cap

Cook, if not their respect for him. Had he been fully aware that his influence or power over them was fast declining, caution might have prevented the fatal disaster that afterwards befel him. Some unhappy and ill-timed events took place, which greatly alienated the kind feelings of the natives, and led them finally to desire no farther acquaintance with their new friends, who regarded good faith, and personal rights and feelings, only as they could be made subservient to ends purely private and selfish.

The first indication of an unfavourable change in the minds of the natives, was the marked disrespect with which they treated the foreigners. From disrespect they proceeded to slight insults and injuries; and these were followed by an air of conscious superiority, by an austerity of manner, and by an usurpation of authority on the part of the English, which, instead of allaying, was well calculated to kindle into revenge the unfriendly feelings which had already been excited. Mutual distrust and jealousy seemed now ripening into determined and open hostility. Scarcely a day passed which did not witness a disturbance of some kind, resulting either from the petty thefts committed by the natives, or from a disposition to tyrannize, too obvious among their guests.

An event of considerable moment, which happened as the ships were preparing to

leave the harbour of Kearakekua, where I had been for some time stationed, I will relate to you with some particularity, as it seems to stand prominent among the causes which led to the unhappy catastrophe that afterwards took place there. At that place was a Morai, or burial place, in which we deposited the bones of the kings and chiefs who had been deified. This spot was surrounded by a strong fence of considerable height, and within the enclosure was a temple, where sacrifices were offered to the gods, many of which stood around, as if to guard the sacred place.

It is not strange that an ignorant and idolatrous people should hold the place where all their religious rites were performed to be sacred, where stood the images of their gods, where lay the relics of their ancestors, and which was peculiarly sacred. Any sacrilegious encroachment upon such consecrated ground would awaken in their minds horror and alarm.

Captain Cook, wishing to obtain some wood for the use of his ships, went on shore with a number of his men, intending to purchase and carry away the fence which stood around the Morai—an intention equally kind and unwise. Not suspecting that his reputation and influence with the natives were greatly diminished, he confidently expected that his proposal would be instantly complied with by the priest and chiefs.

a compensation for the fence, he offered them two iron hatchets. Surprised, not so much at the contemptible price offered, as at the proposal for a traffic in which their religious scruples would by no means permit them to engage, they declined the contract.

Exasperated that the chiefs should presume to deny a request made by himself, Cook immediately ordered his men to force their way into the Morai, break down the fence, and convey it to the boats. The islanders followed to witness the result, and were filled with dismay at seeing the mansions of the dead violated, and their sacred images demolished or borne away by the hands of foreign enemies.

That it might not appear that he had wrested property from a body of ignorant people unable to defend themselves, without at least the appearance of making payment for what he took, Captain Cook made a second offer of the hatchets, which being refused, he added a third, saying, "Take them or nothing." The priest and people, although exceedingly enraged at this outrage, had not, at the moment, resolution or presence of mind enough to prevent its completion, and the fence was actually carried to the ships.

The next day, Feb. 5, 1779, the tents were struck, and every thing taken on board, ready

which they had come on shore, Cook ordered his men to retreat to the boats which were near. The other armed boats, having seen the dangers that surrounded their friends, had advanced to help them. As they were about to enter the boats, it was brought that a chief, much esteemed by the natives, had been shot by one of the boats in the bay. This greatly enraged them, and although Cook had no hand in his death and was even ignorant of the fact, their wrath was principally directed towards him. They even went so far as to assail him with stones in consequence of which he turned and killed another savage dead. At the same time the forces who had come up in the boats, seeing their countrymen retreating, fired upon the natives. This was followed by a scene of wild confusion and horror. The infuriated multitude, still more enraged by the flight of the men in the boats, and emboldened by the retreat of those on the shore, raising the most savage yells, rushed upon the latter with a body. These, turning about for self defence, received a volley of stones from the natives, by which four of their number were killed, and four others badly wounded.

In the midst of this scene of dismay and death, Captain Cook, wishing to stop the effusion of blood, ran to the shore; and being able to make himself heard in the midst of the tumult, waved his hat,





I for the mariners in the boats to cease the firing which had been begun with-
is orders. But whilst he was thus en-
l, he was stabbed in the back by one of
iefs, and fell headlong into the water.
us died that enterprising and renowned
Captain Cook!

ould not have detailed thus particular-
: circumstances which led to this me-
oly occurrence, if they did not throw
on the character and condition of the
lers at the period when they took place.
interest in these misguided people, and
desire to know more about them, have
bated, I presume, by having learned
thing of their early history, and the
stable result of this first visit of the
peans.

r many years after this event, little was
n of the Sandwich Islands. They were
ionally visited by foreign ships, but it
ot until near the commencement of the
nt century that they began to attract
ttention of the "civilized world to any
derable extent. About that time, Ta-
meha, the king of Hawaii, having by
rest acquired dominion over all the
islands, became anxious that his sub-
should enjoy the benefits arising fr-
course and trade with strangers; an-
ary to the practice of his predecessors,
d all who touched there with great kind-

ness and generosity. In consequence of this he was more frequently than before visited by American and English vessels—until length, before the missionaries arrived there in 1820, his islands had become a favourite place of resort for ships of all nations, their voyages across the North Pacific Ocean.

I shall endeavour, in future letters, give you a correct view of the character and habits of the Sandwich Islanders, previous to their receiving the American missionaries; and afterwards point out the benefits which, by the blessing of God, have resulted from missionary labours.

Yours,
E. E.

MY DEAR L.

Having in a former letter given you account of the discovery of the Sandwich Islands, and of the death of Captain Cook, their discoverer, I shall proceed to show the circumstances in which the American missionaries found the inhabitants at their first landing among them, in the Spring of 1820; and first, I will describe their physical appearance. They have all dark complexions, their hair being of a brownish black, and neither entirely curling, like the

of the African, nor always strait, like that of the North American Indian. Their countenances are rather full and open, their bodies generally well formed, and their movements majestic and graceful.

As to size, there is a surprising difference between the lower class of people and the chiefs or nobles,—the former being of small stature, and meagre appearance; while the latter have not only very large frames, but are extremely corpulent; some of them so much so, as to be scarcely able to walk, or make any other exertion. This difference in size arises probably from difference of diet and mode of living; the chiefs living at their ease, and enjoying every luxury the islands afford, while the poorer people are pining with hunger and wretchedness.

I cannot, however, give you a better idea of the general appearance of these savages, than you may get by reading the following description of them, taken from the Journal of Mr. Stewart.

“A first sight of these wretched creatures,” he says, “was almost overwhelming. Their naked figures and wild expression of countenance, their black hair streaming in the wind as they hurried the canoe over the water, with all the eager action and muscular power of savages, their rapid and unintelligible exclamations, and whole exhibition of uncivilized character, gave to them the

the calabashes which contain their food and drink, and the instruments they employ the cultivation of the ground, and in the simple manufactures.

The mats which are so much used are two kinds, the one being made of a species of rush, and the other of palm leaves. There is also a variety among them as to size and texture, for while some are large and very coarse, others which are smaller, resemble the Leghorn hats in fineness and delicacy. In the braiding of these mats, which is done entirely by the hands, the natives exhibit considerable taste and skill, interweaving them with grass of different dyes, in such manner as to form a pleasing variety of figures. The number of mats employed in forming a couch depends on the rank of him who is to rest upon it; the beds of the chiefs consisting sometimes of thirty, forty or even more thicknesses,—and the low classes contenting themselves with a single mat, or at most with two or three. Mats of a very close fabric were formerly used as a defence from the weapons of a foe in times of war, being thrown over the shoulders and fastened in front, so as to cover the parts of the body most in danger of receiving a mortal wound.

The calabashes, which are formed from the shells of gourds, are of various shapes in consequence of the care taken by the

tives to fasten bandages around them while still growing, so as to adapt them to different uses. Some have the form of dishes, and serve to contain their puddings, vegetables, &c. Others are in the shape of long necked bottles, holding their water; while others still, are furnished with close covers, made also of the gourd. They are often marked by a heated instrument, in such a manner as to give them the appearance of being painted in a variety of handsome designs.

The dress worn by these islanders is simple, and when well arranged, convenient and becoming. That of the men consists of a *maro*, or girdle of *tapa*, or native cloth, nine or ten feet in length; and over this is worn a *kihei*, or mantle, about two yards square, which, passing under one arm, and being fastened in a knot on the opposite shoulder, leaves one shoulder and arm uncovered, and at liberty. The females wear a *pau*, or piece of cloth, several yards in length, and one in breadth, wrapped about the body, from the waist to the knees, so as to bear some resemblance to a full petticoat. To this is added a mantle of larger size than that used by the men, thrown carelessly over the shoulders, and covering sometimes both, and sometimes but one of them.

The *tapa*, of which these garments are made, is manufactured by the females, from

the inner bark of the paper mulberry is cultivated in large quantities for pose. By cutting the bark from the bottom, it is easily taken from in a single piece; the outer coat having been removed, it is flattened by rolling, immersed in water, where it is to remain until it is covered with a glutinous substance. It is then tanned and beaten with an instrument of hard wood to the desired thinness. If greater length or breadth is required, other pieces of bark are added, and the whole is beaten until it becomes of an uniform texture. Pieces of this cloth are made almost of the thinness of muslin or crape; others of the thickness of paper, and others as thick as morocco, and glazed in the same manner as to resemble it considerably. The last mentioned kind is reserved for the use of the chiefs.

The natives contrive also to vary the appearance of the tapa, by carving designs on the instrument with which it is beaten, so that they may, at pleasure, leave impressions resembling dimity, corded cloth, or diaper, on the cloth. It is so worn without farther preparation; but frequently it is stained with a variety of beautiful colours. The whole piece, when stained throughout with a single colour, may be again stamped with ot

means of a piece of bamboo, which is so cut as to represent the intended figure, and having been covered with the colour or colours to be added, is carefully and closely pressed by the hand upon the cloth.

The tapa is not durable, neither can it be washed, unless it has been soaked in the oil of the cocoa-nut, which causes it to shed water, and also to last longer. The very best kinds, however, soon wear out, and garments made of them require to be replaced every few weeks. This, together with the time requisite for making the cloth, renders it almost impossible to supply the wants of all the population.

"The tapa moe, or cloth for sleeping," says Mr. Stewart, "is the largest in size; each sheet, ten of which, fastened together at one end, form a bed-cover, being as large as an ordinary counterpane."

Besides the dress already described, which is common to all classes, there are the feathered cloak and cap, worn by persons of the highest rank, and by them only on extraordinary occasions. The cloaks are of different lengths, and are made from a piece of net-work, so closely covered with feathers, as to present a surface almost equalling velvet in glossiness and softness. These feathers are of various hues, red, yellow, green, black and white, tastefully arranged in stripes, triangles, crescents, &c.; or the

body of the cloak is of one colour, red perhaps, or pure white, and surrounded by a deep border, finely variegated, or of a single shade. The frame of the cap or helmet, is formed of twigs or osiers, closely woven together, and serves for a defence as well as covering for the head. Over this frame a piece of net-work is fastened, into which feathers are wrought, in the same manner as on the cloaks. The manufacture of these two articles costs much labour; they are therefore seldom used, and highly valued.

The natives of these islands very seldom cover either their heads or their feet, excepting that when they are about to travel over burnt stones, they sometimes use a kind of sandal, made of cords, twisted from the fibres of the cocoa-nut. They usually cut their hair very close about the forehead and ears, allowing it to remain long on the top of the head and towards the neck; the edges about the temples are turned back with a sort of paste, made of clay or lime which they keep in small balls, and moisten with their mouths when they wish to make use of it.

Both sexes are fond of ornaments, although contrary to the customs of most other islands of the Pacific; they never attach them to their ears. They decorate their heads and necks with wreaths, some of them very beautiful, formed of brilli-

rs; berries of a bright orange colour, g a strong perfume; or of feathers, a closely together, in alternate circles, rious colours. They also wear neck- of shells, whales' teeth and coral; but only bracelet worn, consists of two , fastened on the back of the wrists by all cord. They have another ornament, i in dancing is worn upon the ankles, out the arms, consisting of a piece of ork, to which small shells, dogs' teeth, nothing similar, are fastened, in order by striking against each other, they produce a sound corresponding with motions of the dancer.

e inhabitants of the Sandwich Islands, hose of most of the other islands of the c, have the habit of *tattooing* or *punc-*; their skins; this is done in the follow- manner. The figure to be impressed is lightly marked upon the flesh, in black the skin upon these lines is then ed with a sharply pointed instrument, i has previously been dipped in a black

This instrument pierces so deeply as use the blood to flow, and the wounds ong in healing; but when perfectly d, a black ridge is left, which ever remains, though rendered less distinct e. This operation is always performed great exactness and regularity, some- covering a considerable part of the

body, and at others, only one or two limbs. This is the only people, excepting the New Zealanders, who tattoo the face.

It is difficult to determine from what the barbarous custom took its rise. It seems probable, however, that like the practice of pulling out the teeth, cutting the flesh, and mutilating the body, it was first done in commemoration of the death of near friends or persons of distinction. It is used as a memorial of great events in the history of a nation, and serves as a badge to distinguish not only different chiefs, but all the slaves and dependants. You may form an idea of the strange effect of this practice when applied to the face, by reading Mr. Ellis' description of the guide who accompanied him in his journey around Hawaii.

"He was," says Mr. Ellis, "rather a singular looking little man, between forty and fifty years of age. A thick bunch of black, curling hair shaded his wrinkled forehead; and another bunch of the same kind hung down behind each of his ears. The rest of his head was cropped as close as shears could make it. His small eyes were ornamented with tattooed vertical semicircles. Two goats, impressed in the same indelible manner, stood rampant on each brow; one, like the supporter of arms, stood on each side of his nose."



Makoa, the Guide.



1000

guarded the corners of his mouth. The lower part of his beard was shaven, except that which grew under his chin, which was drawn together, braided for an inch or two, and then tied in a knot, while the extremities below the knot spread out in curls. A light kihei was carelessly thrown over one shoulder, and tied in a knot at the other, and a large fan, made of cocoa-palm leaves, in his hand, served to beat away the flies, or the boys, when either became troublesome."

Now, my dear L., mentioned some circumstances that affect particularly our personal comfort and convenience of our people. Comparing their situation with our own, how great is the contrast. How great are our privileges, and how great are our obligations to our common country. Who has secured to us these privileges? Let us be grateful for those blessings which we are thus undeservedly distinguished. And above all, let us remember that the manner in which we improve them, will one day be called into judgment.

Yours,

E. E.

L.

I go on to give you further information as to the social and domestic

habits of the Sandwich Islanders, it is necessary that you should be aware of the vast difference which exists between the condition of the chiefs, or privileged class, and that of the poorer or labouring classes. This distinction arises from their system of government, which is an absolute monarchy. The destiny of all the islands is at the disposal of one individual, who rules the people, under the title of king. The property, and even the lives of his subjects, are at his disposal. His power over them is unlimited.

Before the conquest of Tamehameha, each island, and in some instances, each district into which the islands were divided, was governed by an independent king. But at present, the king of all the islands has power to appoint governors from among the chiefs, at his own pleasure; and to place them over islands or districts, as he deems expedient. He also can command, at will, any amount of tribute within the power of his subjects to pay, from any portion of his dominions. Besides the stated annual tax, consisting of the produce of the country, whatever it may be, such as hogs, dogs, fish, fowl, and vegetables; or of manufactured articles, canoes, fishing nets, tapa mats, &c.; he may, and frequently does, levy any other tax he pleases. The people bring whatever he demands, and place it at his

does not always, however, condescend to ask for what he wishes to obtain. Agents are frequently commissioned that he desires, wherever it may be whether it be the personal property of chiefs or common people; and this is without giving notice of the intention, or giving a reason for the act. But it is a great evil for the poor sufferers if the evil here, which is by no means the

chiefs exercise the same control over all of the particular districts they govern that the king does over the inhabitants of all the islands. These governors are numerous, and each being surrounded by many personal friends and attendants who are all fed from his store, the burden of supporting them falls heavily enough on the people.

A portion of time which is not devoted by the chiefs to eating, drinking, and sleep, is chiefly occupied in the sports and amusements common in the country, and in witnessing the exhibitions of the dancers, or the performances of musicians. The chiefs superintend, to some extent, the labours of those of their subjects who are employed about them. The men of the islands are required to cultivate the land, to construct the houses, make canoes, and other articles, &c.; while the females are en-

gaged in manufacturing cloth, mats, and various kinds of ornaments. But in labour, there is not the smallest inducement to industry, excepting what arises from absolute want among the people, and the system in which they are held by the chiefs, in which they have nothing which they can properly call their own. Indeed, they seem to have no idea of the nature of personal right or property. Whatever produce they are able to raise, or by any other means to come by, is more than to meet an annual stated demand liable to be snatched from them at any moment by the chiefs. Two-thirds of the thing that is brought to market by the common people, is required, by a standing law, to be given directly to these hard masters, and even the little that remains is forced away by persons appointed for that purpose, by the chiefs. To all this intense oppression the poor native bows in despair.

The servants too, who, by command of the king or chiefs, are in the constant habit of oppressing the people, soon become themselves a privileged class, and entitled to pilfer whatever falls in their way. The working classes are reduced to abject poverty, if not to absolute starvation. The nobles enjoy a full meal, especially of the tender kinds of food, being confined to *taro* and salt, as their main articles of subsistence.

That you may form an adequate idea of the extent to which this oppression is carried, I will give you a fact, related by one of the missionaries, as having happened within his knowledge in the island of Oahu.

"A poor man," says he, "by some means obtained possession of a pig, when too small to make a meal for his family. He secreted it at a distance from his house, and fed it till it had grown to a size sufficient to afford the desired repast. It was then killed, and put into an oven, with the same precaution of secrecy; but when almost prepared for appetites whetted by long anticipation to an exquisite keenness, a caterer of the royal household unhappily came near, and, attracted to the spot by the savoury fumes of the baking pile, deliberately took a seat till the animal was cooked, and then bore off the promised banquet without ceremony or apology."

Such being the practice of the chiefs and nobles, it seems but natural to expect that the people themselves, impelled by the cravings of hunger, should pilfer from each other, and even from their masters, if it could be done without detection. This indeed is the case. Fraud, deceit, and theft, are just as common as opportunity will allow; and as a necessary consequence of these vices, we find among them mutual distrust, falsehood and treachery. No man can trust

even his friend—nor has he any anticipate that to-morrow he shall fruit of to-day's labour. All that is anxiety and fear—all that is uncertainty and doubt.

You will now wish to know if food, of which the higher classes take a large proportion, consists. The animal food excepting hogs, deer, turtle and fish; and the vegetables, taro, sweet potato, bread fruit, sugar cane, plantain, &c. The natives also found water and musk melon, the seeds having been introduced in foreign ships.

The dogs in these Islands are large, having long coarse hair, crooked legs. They are not domestic like ours, but herd and feed with the cattle in the open field. Their flesh is cooked in the same manner as that of the pig. It is baked in the following way: having been dug in the ground, a hole two feet deep, and two, or two and a half feet across, the bottom is covered with stones, upon these a quantity of dry wood is placed, which having been kindled, is covered with other stones. When the stones are sufficiently heated, the wood is removed, and the articles to be cooked are well wrapped in large plantain leaves and are placed on the lower stones.

then thrown over them, to create a steam, the stones which were removed from the top are replaced, and the whole is closely covered with earth. The food thus buried is soon cooked by the heat and steam, and eaten with avidity by the natives.

Fish is frequently eaten raw, and sometimes alive, by these people. Mr. Stewart has given us the following account of a circumstance he witnessed during a morning visit to the king. "Pauahi, one of his queens, was seated on the ground, with a large wooden tray in her lap. On this a monstrous cuttle-fish had just been placed, fresh from the sea, and in all its life and vigour. The queen had taken it up in both her hands, and brought its body to her mouth: and by a single application of her teeth, the black juices and blood with which it was filled, gushed over her face and neck, while the long sucking arms of the fish, in the convulsive paroxysm of the operation, were twisting and writhing about her head. Occupied as both hands and mouth were, she could only give us the salutation of a nod. It was the first time either of us had seen her majesty; and we soon took our departure, leaving her, as we found her, in the full enjoyment of the luxurious luncheon."

The taro is the chief article of food among the poorer people, as I have already told you; and indeed it serves the double purpose

of bread and vegetables for the whole nation. It is a species of the plant which in many parts of America is known as the Indian French turnip. The root of the taro, being thoroughly baked or boiled, loses its peculiarity of taste, and resembles good bread. Of the taro when baked is made the favourite article of food called *poe*. This operation although simple is laborious, and performed by the men. The taro, by being beaten with a stone somewhat like a pestle, and occasionally moistened with water, may at length be moulded into a mass like dough. It is then put into a calabash, and water having been added till it is of the thickness of paste, it is set by for fermentation. The *poe* may be used in a day or two after this, but a preference is given to that which has stood four or five days. "It is eaten," says Mr. Stewart, "by thrusting the fore-finger of the right hand into the mass, and securing as much as will adhere to it, in passing it to the mouth, with a hasty revolving motion of the hand and finger. The only name of the fore-finger is derived from this use of it. 'Ka rima *poe*,' the finger *poe*, or *poe* finger."

Taro, beaten in the way I have described but not having been wet, is of great use as one of the sea-stores of the native vessels; it may be kept for many months, and moistened so as to produce soft *poe*, at pleasure.

The bread fruit is also a valuable article of food. It is prepared for use by taking it from the tree while still unripe, and throwing it upon burning coals. The outer coat, which is somewhat like that of the water melon, soon becomes burnt and black, while the inner part is roasted like a potatoe. When sufficiently cooked the rind may be easily removed, and the remainder is ready for use, having the taste of the hard boiled yolk of an egg.

The cocoa nut, which you have probably seen, is of great use to the natives, in many respects. It is very large, sometimes eighteen inches in circumference, enclosed by a thick fibrous rind. Within the shell, which is extremely hard, is a kernel, of a delicate whiteness, very palatable, and containing in its centre a quantity of delicious milky fluid, sometimes amounting to a quart. The shells of these nuts, which are quite capacious, serve many purposes in the domestic affairs of the people; and from the fibres of the rind, a kind of strong cordage is made, used in rigging the native vessels, and in many other instances, where a secure mode of fastening is desired.

Besides these natural productions of the Islands, many foreign vegetables have been introduced—such as onions, beans, cucumbers, cabbages, squashes, &c. Indian corn *thrives there*, and will probably soon be ex-

tensively used. Oranges, lemons, grapes, figs, pine-apples, tamarinds, and other fruits, have been cultivated to some extent, by foreigners resident at the Islands.

Thus you see that the chiefs may truly be said to live at their ease, enjoying a profusion of the produce of the land and sea, and having no other care but "*to eat, and to drink, and to be merry.*" I have before told you that this class of people were excessively corpulent, which is doubtless caused by the quantity and quality of the food which they consume. The favourite *poe*, above all other things, tends to this vast increase of size. Mr. Stewart states that he never saw but two of the chiefs, whose weight was not prodigious. As examples I will mention Kuakini, governor of Hawaii, who, when but twenty-five years of age, weighed three hundred and twenty-five pounds; and Wahinepio, governess of Maui, whose weight was not less than four hundred pounds. We are told that some of the females of rank, who are gradually adopting the mode of dress which they see among the English and American ladies on the Islands, are becoming dissatisfied with their own corpulent figures, and are thinking of *eating less poe*, that their size may diminish, and *their clothes set better*.

Before closing this letter I will tell you in what manner the food above described is

served and eaten. Formerly the only articles used to contain the food of all classes, were wooden dishes and calabashes. By means of intercourse with vessels from Canton, the chiefs have now supplied themselves to a considerable extent with pieces of china, from which they take their meals. These they usually take four times in the course of a day; one quite early in the morning; another at ten or eleven o'clock, A. M.; a third at about four P. M.; and the fourth late in the evening.

Although the chiefs have adopted the manners of foreigners, so far as to have their food served on china dishes, yet they have neither chairs, tables, knives or forks; but these dishes being placed on the floor, they surround them, sitting, or rather reclining on their mats. The meat is separated, or torn in pieces, by the hands of the servants, after which all the company partake of it, conveying it to their mouths with their fingers, and all eating from the same dish.

The female chiefs are in the habit of keeping pigs or dogs about them, as pets, or favourites. These are permitted to take their portions from the same dish with their mistresses, and receive no reprimand, "unless they should be so ill-bred as to put their forefeet as well as their noses, into the food, when a gentle tap may remind them of better manners." These pets have indeed

great privileges of various kinds. One, a *hog* weighing four or five hundred pounds, is particularly mentioned, as being allowed to roam at will through the palace of the king, and to envelop itself in the coverings of the royal couches.

Shocking as this state of society may appear to you, recollect that what I have just told you relates to the manner of life among kings and nobles. I know not how to give you an idea of the misery and degradation of their subjects, better than in the words of Mr. Stewart.

“Last night,” says he, “I strolled a mile through the marshes and fish-ponds, along the beach south of the Mission House. In attempting to give you a sketch of my walk, you will almost think me sporting with your credulity, by a picture of poverty and filthiness too degrading to be real. The largest hut I passed was not higher than my waist; capable only of containing a family, like pigs in a sty, on a bed of dried grass, filled with fleas and vermin. Not a bush or shrub was to be seen around; or any appearance whatever of cultivation. It was the time of their evening repast; and most of the people were seated on the ground, eating *poe*, surrounded by swarms of flies, and sharing their food with dogs, pigs, and ducks, who helped themselves freely from the dishes of their masters!”

What a picture is this! How affecting to our feelings, as civilized beings and Christians; and how humiliating is the reflection, that unless our heavenly Father shall be pleased to add his blessing, vain will be every effort to raise these benighted heathen from such an abyss of wretchedness.

Yours,
E. E.

MY DEAR L.

After what you have heard of the habits of these Islanders, especially of their mode of taking their food, you are prepared to expect but little of what is usually termed *neatness*, among them. In fact they are destitute of all pretensions to it, whether we consider their habitations or their persons. But on this subject the language of Mr. Stewart can best inform you. After quoting a line from the poem of the celebrated Burns, written, "*on seeing a Louse on a lady's bonnet*," he says, "had the Bard of Ayre lived on these coral bound shores, the novelty of the sight, at least, would never have induced him to immortalize by song, the excursions of one of that disgusting race. In our humble kirk, in place of one on "*Miss's bonnet*," dozens may, at any time, be seen sporting among the decorated locks of ignoble heads;

while not unfrequently, a privileged few wend their way through the garlands of princes of the blood, or triumphantly mount the coronets of majesty itself!"

"As to the servants of the chiefs, and the common people, we think ourselves fortunate indeed, if, after a call of a few minutes, we do not find living testimonies of their visit, on our mats and floors, and even on our clothes and persons! The bare relation of the fact, without the experience of it, is sufficiently shocking. But the half is not told; and I scarce dare let truth run to its climax. The lower classes not only suffer their heads and their tapas to harbour these vermin; but they openly, and unblushingly, *eat them!* Yet so fastidious are they in point of *cleanliness*, that an emetic could scarce be more efficaciously administered, than to cause them to eat from a dish in which a fly had been drowned! So much for the force of custom, and the power of habit."

"They have, by some, been called a *cleanly* people, in their persons and food; but with these facts, which cannot be denied, in view—and, to which may be added, long and dirty nails, like the talons of birds, &c.—it is difficult to allow them a right to the epithet, notwithstanding the practice of spending hours together in the foamings of the surf, or the dashings of the mountain torrent; and the punctilious observance of

the ceremony of washing, at least the fingers, before and after their meals."

The inhabitants of these Islands have rather an uncommon share of those disorders which chiefly affect the skin, prevailing among them. There are but few whose appearance is not greatly injured by cutaneous eruptions; while some are so much disfigured as to become objects of disgust. Even the chiefs evince no shame in asking strangers to recommend something that will *cure the itch*; and this disorder prevails so generally among the common people, that it is neither a cause of mortification or anxiety. They take no trouble to avoid or remove, what would, with a civilized people, be considered a heavy calamity.

It would seem natural to suppose, that a people thus destitute and degraded, would of course be melancholy and desponding. But although they are frequently borne down with heavy burdens, deprived of many of the comforts of life, and all the refined enjoyments of cultivated society, yet they have their sports and amusements—their seasons of recreation and festivity.

Their amusements are such as you would expect to find among a race of untutored savages; those which excite the greatest interest are *swimming, racing, boxing, and dancing*. The first of these is practised by all—*young and old—males and females*. Even

children, at the early age of four or five, become expert swimmers, acquiring an age in dangerous exploits, and a familiarity with the watery element, truly wonderful. In their common excursions all seem equally at home on the ocean; and should boats be overturned by the heavy motion of the waves, it is a matter of little consequence to them. While Capt. Cook's were in the vicinity of the Islands, a man with several small children, in crossing a bay in a canoe, were upset. The youngest child, a boy of four years, seeming delighted with the sport, swam about, playing various tricks in the water, while the men and older children were busily engaged in righting their boat.

In the midst of their recreations the swimmers are sometimes interrupted by the appearance of a shark; in which case, as being given, the natives instantly surround the new comer, and with surprising dexterity attack this monster of the sea whose daring voracity exceeds that of any other animal. They sport with him and will even at length carry him in triumph to the shore. Sharks, however, not frequently destroy children while playing in the water. An instance of this occurred at Lahaina, one of the missionary stations long since. The unhappy sufferer, a *fourteen* years of age, was devoured in

presence of friends who were endeavouring, though in vain, to rescue him from the dreadful jaws of the fish.

But the pastime which these people take most delight in, is sporting in the surf, at the times when the sea is thrown into the greatest commotion by wind or storms, and rolls in upon the beach in monstrous billows. The spot selected for this amusement is generally one where the shore is lined with large rocks, against which the waves beat with the greatest violence. The natives, sometimes to the number of two or three hundred, of every age, sex and rank, assemble at this place; and taking each a strip of plank, from three to fourteen feet in length, and one or two feet in breadth, which is made thinner at the edges than in the middle, they advance with them into the surf. If they encounter a high wave, they dive under it, and as it rolls over them, they rise to the surface and swim, until meeting another, and another still, which are in the same way avoided, they at length gain the smooth sea, beyond the breaking of the surf. This exploit is attended with some difficulty and danger, for if the person attempting it does not succeed in diving under the wave, he is caught by it and forced back upon the rocks with great violence, at the risk of being much bruised, or perhaps killed.

Having reached the calm seas, beyond the

reef, which is sometimes a quarter of a mile from the shore, they place themselves on their narrow boards, having their feet downwards, and their heads raised considerably above that extremity of the plank which is nearest the land. Then taking advantage of one of the highest waves, they are driven towards the beach with astonishing velocity and rapidity. They are anxious to gain the harbour without being overtaken by other waves, which follow on hard after them, for if they fail of steering their barks directly through the narrow space between the rocks on the shore, they are condemned to leave them to be dashed against the rocks, while they make a precipitate dash for themselves, by diving under the wave which is rushing upon them with its violent fury. They must resort to the same expedient, if, by mistake, they mount one of the smaller surfs, which generally break before reaching the shore, and drops them into the gulf below. These experiments they repeat, during two or three hours at a time, with incredible courage and success.

The race, another amusement in which both boys and girls engage in competition, is still more rude, and altogether more pernicious in its influence on the mind than the one just mentioned; without any purifying effects on the body, which is *much* needed by these people. A

aces, wagers are generally laid, either by the competitors or spectators; and hence they commonly end in dissatisfaction, if not in a broil. We have, in the voyages of Capt. Cook, an account of a man who was seen beating his breast, and tearing his hair, in the violence of rage, in consequence of having lost, at one of these races, three hatchets, which he had just before purchased of the foreigners, for nearly half his property. This state of mind differs not at all from that commonly resulting from horse-racing, and other modes of gambling in our own country.

The boxing matches, at which vast crowds of people always assemble, are still more savage in their nature, and more injurious in their consequences, than their races. This is a national game, instituted in honour of their celebrated king Orono, whom I have before mentioned to you; and who, in his wanderings through the Islands, when in a state of delirium, boxed or wrestled with all he met. The practice commenced immediately after he left the Islands, and is conducted on established principles, superintendents being appointed, who regulate the games, and settle all matters of dispute that may arise.

In the centre of the multitude who are collected on these occasions, there is a large space left vacant, to be occupied by the combatants. At one end of this space sit

the chiefs and the judges, and above them are placed three large standards, to which are attached long narrow strips of cloth of various colours, plumage of birds, &c. When all things are ready, and the signal given, the combatants advance with a haughty gait, each casting at the other contemptuous and scrutinizing glances; while at the same time they make violent gestures with their arms, and distort their faces with unnatural and ridiculous grimaces. As they approach they extend their clenched fists towards the face of their antagonist, and swinging the arm, the blows fall very heavily, and often with immediate effect. When one of the combatants falls, no matter by what means, he is considered, by the judges, as vanquished; the victor expresses his feelings of exultation by rude and insulting gestures, and the savage multitude evince their joy by peals of loud and coarse laughter, by shouting, jumping and dancing.

The victor having thus disposed of one antagonist, struts around the circle, challenging a second to a contest, until perhaps, having successfully vanquished many who have ventured to enter the lists with him, he is at length obliged to yield himself, to some one of greater skill, or muscular power. This is a savage and brute-like sport, from which I trust our own beloved country will be kept free.

The dance, which is another favourite amusement of these islanders, though less rude and violent than the boxing match, is still a frivolous entertainment, and one that has a bad effect on the morals of the people. These dances are sometimes performed by two persons, sometimes by a large number, and in some instances whole multitudes engage in them. They are frequently introduced by a kind of pensive song, in which most of the company present unite; at the same time slowly moving their feet, and gently beating their breasts. In a short time the tune and the movements begin to quicken, until at length they become exceedingly rapid. The person who can continue longest in this exercise, and at the same time exhibit the greatest variety of gestures, is applauded as the best dancer.

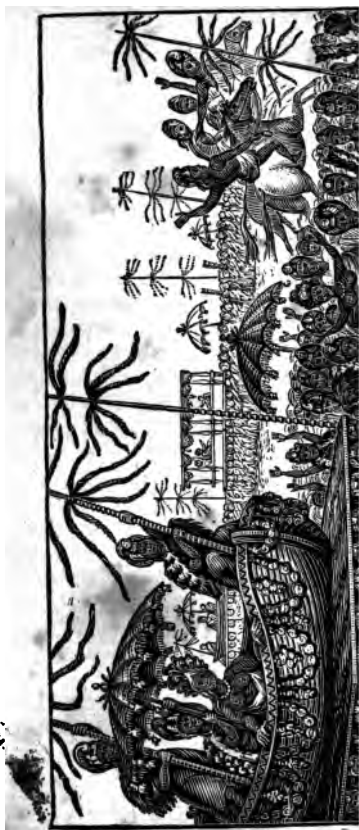
Their music is of the rudest kind. The chief instrument used on the occasion is a drum, made either from a piece of wood, or a cocoa-nut shell, hollowed, and covered at the ends with pieces of sharks' skin. The musicians are seated on the ground, and beat upon the drums with the palms of their hands, or short sticks; this is often accompanied by the voice chanting a song.

When the dancers are few, they are variously clad and ornamented. A *hura-hura*, or native dance, which was witnessed by more than two thousand persons, is thus

described by Mr. Stewart. The dances were two interesting girls, ten years of age. Their dresses were of beautiful yellow native cloth, arranged in thick folds and festoons from the waist to the knee, with wreaths of evergreen and wild flowers on their heads and necks, ornaments of ivory on their wrists, and a kind of buskin round the ankles formed of dogs' teeth, loosely fastened in a network of hemp, so as to rattle like a castanet in the motions of the dance. The musicians were six men, seated on the ground with large calabashes before them, in which they beat with short sticks. The sound of these, accompanied by that of their voices, repeating the song, constituted rude music. The girls occasionally joined in the song. The theme of the whole was the character and praises of the queen and princess, who were compared to every thing sublime in nature, and exalted as gods.

Among the people, festivals are often in commemoration of the death of distinguished personages, or of any other event of importance to the nation. When the second company of missionaries, sent to America, reached the Islands in 1818, the inhabitants were engaged in celebrating an annual feast, in memory of the late Tamehameha. That you may form some idea of the expense and parade attending frequent celebrations, I will mention





circumstances which occurred during the one which these missionaries witnessed; and I will first remark, that since intercourse with distant countries has become common, many articles of foreign manufacture have been brought into the Islands, and these are used in profusion, to add to the magnificence of their national festivals. These generally continue several days; the time being occupied by feasting, dancing, and various sports, and the whole closing with a procession, composed of kings, queens and chiefs, in all the splendour of dress and decorations which they can command.

First in a procession, which I am now to describe, came *Tamehamaru*, a favourite queen of king Riho-Riho, in a dress consisting only of a scarlet silk *pau*, and a coronet of feathers. She was seated in the midst of a large *whale boat*, which was neatly constructed and beautifully ornamented, and mounted upon a platform, twenty-five or thirty feet in length, and twelve or fifteen in width. This platform was formed of light poles, interwoven in the manner of a basket, and carpetted with rich broad-cloths, and the finest specimens of native cloth, or *tapa*. The boat being firmly fixed on the platform, the whole was borne on the heads of seventy or eighty men, who moved in almost a solid body. Many of these men were completely concealed from view, but those who were visi-

ble, wore the feathered cloaks and helmets before mentioned, which added greatly to the splendour of the scene. In the boat, behind the queen, stood a chief, supporting over her head a large umbrella of scarlet silk, decorated with gilding, fringes and tassels. At one end of the boat stood *Karaimoku*, the prime minister, and at the other *Nathi*, the national orator, richly clad in silk and feathers, and each bearing a standard called a *kahile*. The *kahile* is a staff about thirty feet in height, to which small stems or branches are attached, in circles, around the upper half. These stems are covered with beautiful scarlet feathers, which, waving gracefully in the air, as the *kahiles* are borne aloft, have rather an imposing and graceful appearance. The lower part of this staff is covered with rings of ivory and tortoise shell, finely wrought and highly polished. Thus was the queen, seated in her *car*, supported on the heads of her loyal subjects; while the very heavens rang with the shouts of the multitude.

Much in the same style, excepting that their seats were *canoes* instead of *whale boats*, appeared *Kinau*, and *Kekauonohi*; while the young prince and princess, *Kauikeaouli* and *Nahienaena*, in the native dress, *maro* and *pau* of scarlet silk, had for their accommodation, *four fields*, fastened together, and ornamented with draperies of foreign

and native cloth. These equipages, and many others which to us would seem equally strange, were surrounded by persons splendidly attired, bearing kahiles, umbrellas, &c. which gave great variety to the scene; and they were frequently met by companies of males and females, dancing, singing and shouting

The dresses of some of the ladies of rank on this occasion were expensive, but we should suppose rather inconvenient. "One," we are told, "wore *seventy-two* yards of kersyemere, of double fold; one half being scarlet and the other orange. It was wrapped round her figure, till her arms were supported *horizontally* by the bulk; and the remainder was formed into a train supported by persons appointed for the purpose."

"But where," you will inquire, "was the *king*, during all this parade?" Instead of taking his place in the procession with the dignity and pomp which his rank demanded, he was seated on a horse without a saddle, himself nearly destitute of clothing, and what was far worse than all, in a state of *intoxication*, that rendered his seat very insecure. Around him were his chosen friends, like him on horseback, and intoxicated; and hurrying from place to place, without order or object. In this manner did the king honour the memory of his deceased father.

You will naturally conclude, that frequently to support the expence of prohibition like this, the nobility of the country must possess a tolerable share of it; indeed they do. It is accumulated from the poor their hardy-labour, and by supplying foreign sandal wood, for which they receive for such articles of commerce as they export. Since they have begun, in any country to adopt the European mode of dress, for pleasure in collecting rich and costly robes. Notwithstanding the station in which you have just seen him, he about the same time received a pension no less than four hundred pounds on various descriptions. When thus dressed in complete suits of foreign cloth, their appearance is greatly improved; they sometimes omit a part of the dress, and have the different articles so badly put together as to create a ludicrous effect. In one instance, could repress a smile, to see a man in a rich silk or satin suit, accompanied by a striped woollen flannel shirt, a striped woollen coat, *one shoe and stocking?* And would you see a female, of large size, clad in a man's dress, without stockings, and wearing a woodman's shoes, attract notice? Should she attend church, with a sword in her hand, and an enormous wig upon her head?





An Idol God.

ugh the remarks I have already
 s well as those I have yet to make,
 rticularly to the situation in which
 anders were found by the missiona-
 y are still equally applicable to the
 n of that portion of them who have
 et been blessed by the example and
 ons of these devoted men. Around
 he Missionary stations, great changes
 en place in the character and habits
 atives; but a long time must elapse,
 t efforts must be made, before every
 daughter of these distant Isles shall
 imed from the bondage of sin and
 e. While trusting in God, and
 patiently for so glorious a result,
 ot forget to be thankful that light
 ady *begun to dawn* on these benight-
 r creatures.

Yours,
 E. E.

R I.

essing as are the *real ills and priva-*
 dured by the inhabitants of the
 h Islands, they are light, in com-
 with the weight of *superstition* and
 under which they have hitherto
 . The fear of *implacable spirits,*
 it distressing species of *superstition;*

which exists only in minds darkened by extreme ignorance, over this people bear absolute sway. Whatever striking changes take place in the heavens, or on the earth, are viewed as manifestations of the displeasure of their gods. Every disaster they suffer from the storm, lightning, earthquake, volcano, is a punishment inflicted by the dreaded beings, who are as numerous, as various, as the events which indicate their presence. They hear a demon in the whirling of the wind, the moving of a leaf, or the dripping of water from the rocks in the darkness of the night—they see a phantom in every luminous vapour that floats in the atmosphere, and give life and action to every object indistinctly seen in the shadows of the evening. On such occasions every man is filled with consternation, and many are heard exclaiming in faltering accents, "a god—an evil god." "Even the plaintive notes of an Eolian harp," says Stewart, "fixed in a window of a house, at Oahu, had such an effect on the mind of an islander belonging to this settlement, although the cause of the sound had been explained to him, that it was necessary to remove the instrument, or he could not sleep!"

As a farther illustration of these facts, I will state a fact which is given by the authority of the missionaries. I

considerable rank, having died some time before, immediately after an eclipse of the moon, the natives considered that event as having caused his death. Of course a repetition of such a phenomenon would fill their minds with apprehensions of coming evil. On the 16th of June, 1824, there happened an eclipse which was nearly total. It was a fine evening, and the missionaries having just retired to rest, were disturbed by the hurried steps of the natives, running to and fro, and filling the air with loud lamentations and wailings. Inquiry was made as to the cause of this uncommon commotion, and it was answered that "the people thought the king was dead, because the moon was dark." When the missionaries went out, they heard nothing but exclamations uttered in tones of deep agony—"the moon is sick, very sick," "an evil moon, evil indeed,"—"the gods are eating the moon." All seemed to consider this wonderful appearance in the heavens as the presage of a dreadful calamity, about to fall on some of the rulers of the nation.

Hence you may learn something of the value of the natural sciences. Had these poor natives understood the cause of the eclipse of the moon, they would have been filled with admiration, rather than dismay, beholding it; they would have gazed on it as a sublime spectacle, not as the frown of

an implacable demon, but as a manifestation of the wisdom and power of the *aloh* Jehovah. This is but one instance, many, which will show us how philosophy may come in aid of the Bible, to illustrate the condition of man in this world, lead his mind to the knowledge and contemplation of the only true God, who rules heaven, and sways the destinies of earth. How different, in this respect, is our lot from that of the heathen, enjoying darkness, the light of science, and the consolation of religion. Surely we can say with confidence, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage."

Mr. Ellis has related many instances of superstition which he met with, during his tour around Hawaii; one or two of which I will repeat. Meeting with a female who was afflicted with a disorder which prevented her walking, she remarked to him, that she had incurred the displeasure of the gods by eating a fish that was forbidden, and declared sacred; and that in consequence of this, she had been made a cripple. Ellis also came across a buoa, or tomb of a deceased priest; it was built with stones and earth, and had been covered with a thatch which had however fallen to decay. At the entrance of the house were long poles set in the ground at three or four inches apart, and the thatch were drawn together, and fastened

p. On being asked why their tombs were thus surrounded, the people answered that was to *keep the spirit from coming out*.

“There is no superstition, perhaps,” says Mr. Stewart, “more general and deep-rooted in the minds of this people, than the belief that certain persons have the power, by prayers and incantations, to destroy the lives of others; and many doubtless have become victims to their credence in this device of darkness. A person who has fallen under the displeasure of one of these “*kanaka ana*,” or sorcerers, is told that his power exercised over him, and that he will die. He himself believes in the efficacy of that power—thinks perhaps that he has known many instances of it. Anxiety is awakened; his mind becomes filled with pictures of death; he cannot sleep; his spirits sink, his appetite fails; and the effects of his imagination become the real causes of the evil he deprecates. Finding his health and strength affected by these natural but unexplained causes, he considers his fate inevitable; refuses all nourishment, as unnecessary and unavailing; pines, languishes, and dies, beneath the influences of his own credence and superstition. The less enlightened of the people think no one dies a natural death, and resolve every instance of it into the effects of the *pule ana*. Some of sorcery, some other incantation of

a similar kind, or into the equally insidious influence of secret poison."

Examples of the effects which the fear of this *prayer of death* has upon the minds of the islanders, may be found in the Journal of Mr. Richards; some of them I will extract. "We were called again," he says, "to visit the sick lad of the prince. We last evening found him trembling, and his extremities cold, but these were nearly all the signs of disease which we could discover. On particular inquiry we were told, that the lad, whose funeral we attended two days ago, was *prayed* to death, and that the same sorcerer was engaged in praying this one to death. All supposed, therefore, that he must die of course, whatever remedies should be used. We gave him opium, and applied bottles of hot water to his extremities; his attendants seemed surprised, when they saw him fall asleep, and found his extremities gaining their natural warmth. The boy seemed not less surprised when he awoke in the morning, and himself nearly well."

"The natives who are acquainted the case, entertain different opinions respecting it. Some think there was extraordinary efficacy in our *medicine*; but suppose that the sorcerer either praying, or made a *mistake* in prescribing the universal opinion, that if

tates, or makes the smallest mistake in his prayer, its efficacy is destroyed. So great was the effect of this boy's alarm, that had there been no remedy used, we have no doubt the end would have been serious, if not fatal."

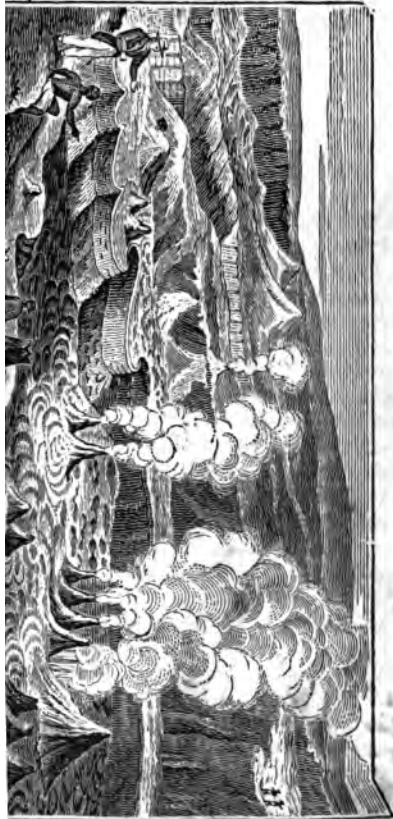
"A similar instance has once occurred in our own family. We had caught a man stealing a piece of cloth from our yard, and sent the boys living with us to recover it. They succeeded; but in recovering the cloth, accidentally tore the thief's tapa. He immediately threatened to pray them to death, and all supposed he could do it with perfect ease, in consequence of their having torn his tapa. Had it not been for this accident, his prayers could have had no effect; but this threw the boys completely in his power. They were all alarmed, and one of them, notwithstanding all our arguments, appeared to believe there was no hope for him, except by regaining the favour of the thief. This he tried in vain to do. After three days he was taken ill, and supposed he had but a few hours to live. We examined him, but could perceive no signs of disease, except fear. He lay in his house, rolled up in his tapa. With considerable difficulty we compelled him to come out, and engage in hard work. After working an hour or two, he was convinced that he was not sick, and concluded that not only foreigners, but

also the men who live with them, are against the *pule anana*."

The power which these people ascribe to supernatural beings to have over minds, bodies, and destinies, is worth more particular notice, as leading to some singular practices, which remain to be described. A numerous family of these imaginary personages, each bearing a name signifying a peculiar character or office, are believed to have arrived at these Islands, from some foreign land, called Tahiti; and to have taken up their residence in the crater of the volcano Kirauea, on the Island of Hawaii. For a description of this abode you shall find in the words of Mr. Ellis.

"After walking," he says, "some distance over the sunken plain, which, in several places sounded hollow under our feet, we came suddenly to the edge of the crater, where a spectacle sublime and appalling presented itself before us. Astonishment and awe for some moments deprived us of speech, and like statues, we stood to the spot, with our eyes riveted to the abyss below.

"Immediately before us yawned a tremendous gulf, in the form of a crescent, upwards of two miles in length, about half a mile across, and apparently eight or ten hundred feet deep. The bottom was filled with sand, and the southwest and northern par-





e vast flood of liquid fire, in a state
ic ebullition, rolling to and fro its
arge,' and flaming billows. Fifty-
ters, of varied form and size, rose
many conical islands, from the sur-
the burning lake. Twenty-two con-
mitted columns of gray smoke, or
ls of brilliant flame, and many of
the same time, vomited from their
mouths streams of florid lava, which
a blazing torrents down their black,
l sides, into the boiling mass below.
sides of the gulf before us were
icular for about four hundred feet,
ere was a wide, horizontal ledge of
lack lava, of irregular breadth, but
ig completely round. Beneath this
dge, the sides sloped towards the
which was, as nearly as we could
hree or four hundred feet lower. It
lent that the crater had been recent-
with liquid lava up to this black
nd had, by some subterranean canal,
itself into the sea, or inundated the
the shore. The gray, and in some
apparently calcined sides of the great
before us; the fissures, which inter-
he surface of the plain on which we
anding; the long banks of sulphur,
opposite side; the numerous columns
ur and smoke that rose at the north
th end of the plain, together with

the ridge of steep rocks by which we were surrounded, rising, probably, in some four hundred feet in perpendicular ascent, presented an immense volcanic crater, the effect of which was greatly increased by the constant roaring of the lava below.

"After our first feelings of astonishment had subsided, we continued for some time, an hour or more, contemplating a scene which we felt it impossible to describe; a mixture of wonder and admiration at the all-potent and overwhelming manifestation of the power of the dread Being, who created the world, and who has declared, that by fire he will destroy it.

"Between nine and ten, (at night) the clouds and heavy fog, that since the morning of the sun had hung over the volcano, gradually cleared away, and the fiery rays of the sun, darting their fierce light through the midnight gloom, unfolded a sight of grandeur and sublime beyond all we had yet seen.

"The agitated mass of liquid lava, a flood of melted metal, raged with a furious and furious whirl. The lively flame threw its light over its undulating surface, tinged with a phureous blue, or glowing with molten red, and cast a broad glare of dazzling light on the indented sides of the insulated crater. The bellowing mouths, amidst rising and eddying streams of fire, shot up, and

als, with loudest detonations, spherical
s of fusing lava, or bright ignited

his awful gulf lived the gods of the
n. The boiling craters were their
ngs; the crackling of the flames, and
llowing of the furnaces, their music;
e melted lava, the surf in which they
d, as the natives do in the waves of the

this volcanic family, *Pele*, the eldest
and principal goddess, received by
e greatest share of reverence. Her
s demanded for her use tributes, or
gs, of every sort of food, which served
eir own support. If this tribute was
d, *Pele* became incensed, and visited
linquents with dreadful scourges. The
er in which these judgments are said
e been executed was truly terrific, and
dapted to enslave the minds of a su-
tious people. The crater was filled
nelted lava, which was poured in tor-
upon the adjacent country, destroying
roductions and inhabitants.

: eruptions of the volcano are general-
ceded by hollow, rumbling sounds, and
ling of the earth; and at the first intin-
n of the dreaded calamity, the fisher-
ffered his sacrifice of fish, and the hus-
an presented his gift of fruits and
ls. Great numbers of hogs, cooked,

as well as alive, were often thrown into the crater, or into the burning torrents of lava that flowed from it, to stop its progress and appease the gods.

The dominion of Pele was thought to extend to a considerable distance around Kirauea; and all herbs or fruits found within her precincts were held sacred, the natives fearing to appropriate the smallest portion of them to their own use, until they had first secured the favour of the goddess, by presenting her a part of whatever they had gathered. The guides who accompanied the missionaries to the crater in 1823, were alarmed at seeing them eat the berries of the ohelo, which grew on forbidden ground, and besought them to refrain, until the permission of Pele had been obtained; and it was matter of astonishment to the natives, when they learned that the missionaries had returned unharmed from the crater, after having eaten of the berries, and brought away pieces of sulphur from about the sides of it.

In the vicinity of the large crater were numerous smaller ones, almost equally feared by the natives, as they supposed the gods had power to proceed from one of these habitations to another, by subterraneous passages, in order to chastise offenders, although somewhat removed from their immediate neighbourhood.

Such was the slavish fear in which the people were held by imaginary beings, and such their ideas respecting the causes of sickness, death, and all other calamities; their custom of presenting gifts on the altars of superstition is not therefore surprising. But when we see them offering *human* sacrifices, we tremble, and almost fear that minds thus enslaved, are beyond the reach of emancipation. Of the extent to which this horrible practice was formerly carried, you may best judge by reading a few facts. On the death of a chief, one, two or more lives were sacrificed, the number varying according to the rank of the deceased; and all persons guilty of a high offence against government, were also offered to idols.

When Captain Cook visited the Islands, a multitude of the skulls of persons who had been offered to the gods, were seen hanging about the walls of the Morai; he also saw the burial place of a chief, where, the native who accompanied him said, pointing to a corner of the ground, there lie the *tanata* and *wahine-tabu*; meaning the man and woman who had been sacrificed in consequence of the death of the chief. On the death of Taraiopu, the former king, ten unhappy beings were slain. Umi, an ancient king, was once offering a sacrifice, at Waipio, when Kua-hiro, his god, in a voice from the clouds, demanded more victims. The king continued

sacrificing, as his god called for more he had slain all his men, excepting a lar friend, whom he refused to give. The demon becoming more urgent, the length yielded; and himself and the were all that remained, after having tered more than eighty men, in at the supposed call of an implacable.

In the summer of 1824, our missionaries visited a temple at Diamond Hill; they found fragments of human bones. They were told that about the year 1804, Keopuolani being dangerously sick, in the neighbourhood of the temple, ten men were sacrificed, in order to pacify the offended deity who was supposed to have caused her illness. Keopuolani recovered; notwithstanding these sacrifices softened the heart of the demon, but because an overruling power had resolved, that before her death she should see a missionary, and embrace the gospel.

Human sacrifices were also offered to the god of war, before going out to battle, he might show himself propitious in the contest. On these occasions the king retained victims in the following manner. He sent to the chief of each district a number of small stones as amounted to the number of the men to be furnished by that district. The intended victims were ignorant of this. *tiny.* The chiefs commissioned cer

sons, who, having armed themselves with stones and clubs, fell, by surprise, on the wretched men selected for the sacrifice; and having beaten them until they submitted or died, bore them away to the altar, where the bloody rites were performed.

I will remark, in concluding what I had to say on this subject, that for some time past, rebels against the government have not been sacrificed to the gods, but punished in some other way. Mr. Stewart mentions as an instance of this, a young chief, who had been taken captive during a rebellion, and having been bound with cords, was put on board a pilot boat, proceeding from one island to another. Mr. Bingham, who was in the same vessel, saw him during the evening, leaning against the side of the boat; and on inquiring for him the next morning, the captain plainly intimated, that in the dead of the night he had been cast, with his hands bound, into the sea.

Shocking as is the picture which this letter contains of the idolatrous and barbarous customs of the people of the Sandwich Islands, I can safely affirm that it falls far short of reality, if we look back but a few years. Important changes, however, have already taken place. The natives have, as a nation, cast away their idols; and though superstition still bears extensive sway, there

HISTORY OF THE

reason to hope that its terrors are rapidly
diminishing beneath the mild influences of the
gospel of the Prince of peace.

Yours,

E. E.

MY DEAR L.,

Next to the heavy yoke of superstition borne by these islanders, the *tabu* system has fallen with the greatest weight of oppression on their minds and persons. This was indeed one of the most dreadful engines of tyranny ever invented by man; and it was equally so, whether regarded as a political or religious instrument, or as operating on the feelings, opinions or conduct of the people.

The word *tabu* is so extensive in its meaning and applications, that it is difficult to define it with accuracy. Every thing is sacred, or consecrated to the gods, was *tabu*. The persons of kings, chiefs, and priests were *tabu*, as were animals, fruits, and articles reserved for sacrifice. Days, or months, appropriated to religious services, were also considered as *tabu* and sacred; and on some occasions, the sanctity of the *tabu* was such, that those who left their houses were punished with death. Every fire must be extinguished

ise prevented, even to the barking of a dog, or the crowing of a cock, and profound silence reigned, as far as the tabu or prohibition extended. There were also certain days when fishing was forbidden, and canoes were not allowed to leave the shore, or the natives to indulge in their sports upon the water. These restrictions extended to the different articles of food. None but the priests or chiefs were permitted to eat coconuts. Females were not allowed to eat pork, fish, and many other kinds of food. The wife must not even dress her food at the same fire with her husband, neither must she eat at the same board with him, or enter his house, or that of her father or brother. Sick persons were sometimes tabued; in which case, no one dared approach them, not even their nearest friend or relative; and they were left to perish in the open field, within the sight and hearing of their friends, who afforded them neither shelter nor solace. Although this whole system of oppression was in the hands of the priests and chiefs, and they managed it at their pleasure, and to suit their own purposes, yet any violation of it was considered as an offence against the gods. Their fury could only be appeased by the death and sacrifice of the offender; and if, by any means, he escaped such a fate, he trembled ever after in fear of some judgment that must sooner or later overtake

him. Whatever evils he was called to suffer in after life, or by whatever death he might die, he was looked upon by his friends as paying a just penalty for his transgression.

The purposes which this system of restrictions was made to answer, by the haughty and capricious chiefs, were such as to harass the lower classes with incessant fear. If a sacrifice was wanted, and no criminal at hand, a tabu was laid, of such a nature, and under such circumstances, that it must almost necessarily be broken; but if this device failed, another tabu was *secretly* laid, and the person who unconsciously violated it, was immediately seized, and dragged to the bloody altar. The following fact will serve as an example of this species of cruelty and deception. A priest having privately laid a tabu on the edge of the water, near which stood several houses, a canoe was sent around into the bay, directly in front of them. When arrived there, the boat was intentionally overturned, and one of the men who had been in it, feigning himself to be drowning, an old man from one of the houses, moved by sympathy for his perilous condition, sprang into the water to render him assistance. But at the instant of this generous act, he was seized by a servant of the priest, hurried to a neighbouring temple, *and there inhumanly slain as a sacrifice.*

this object was accomplished, the
 ng man entered his canoe and rowed

ressing as were the effects of the tabu
 on the people at large, it was made
 with peculiar rigour upon females.
 wretched, for instance, was the lot of
 ! Shut out from the habitation of her
 id, and deprived, in a great measure,
 comforts of home, and the sympathy
 of him who should have supported and
 ted her, where could she look for
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 r fate; destitute alike of the enjoy-
 of this world, and of the animating
 which brighten the Christian's pros-
 s he looks towards another.

evils arising from this source were,
 ible, enhanced by the practice of po-
 7. Each man had formerly several
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 1. It is the bane of human society. It
 ates at once the sacredness of the con-
 elationship; sacrifices the higher en-
 its of domestic happiness; pollutes all
 social; and dissevers that sacred tie
 binds the parent to the child, and the
 o the parent. The connexion between
 ents themselves, resulting from no

refinement of feeling, is ratified by no sacred obligation, and may be dissolved at any time, and upon the slightest pretence. The dreadful consequences which inevitably follow such a disorganizing system, are actually beyond the power of description. Even could the precarious connexion between the husband and the wife be made permanent, the situation of females and children would still be deplorable.

But the effects of the tabu system, and of polygamy, by no means terminate with the actual suffering of those against whom they are made to bear. Wherever they prevail, we may expect to see a universal prostration of the kindly sympathies and feelings of our natures. Children lose, or, rather never have, any sentiments of respect for their parents; while parents feel no anxiety or affection for their children. The people, from having been frequently compelled to stand at a distance and witness the last struggles of near friends, whom, in consequence of a tabu, they are not allowed to approach, at length acquire an indifference almost equalling the hardihood of a brute. Indeed, the very fact of a sick person's being tabu, presupposes that he has something about him which renders him obnoxious to the gods and to man—he is therefore an object of contempt rather than of commiseration. When feelings such as these have

a possession of the human heart, no instance of distress, however aggravated, can draw forth its compassion.

As an evidence of the truth of this remark, you have only to look at the Sand-

Islands as they were but ten years

ago. The afflicted, the diseased, the de-
ad, and even the insane, were objects of
contempt and persecution. Mr. Richards

tells us, that for a person to receive assist-
ance from his neighbours, when his house
was on fire, was a thing unknown among
them, even at as late a period as the year

1819. He speaks of having witnessed the
destruction of four native houses, when,

instead of making the smallest effort to ex-
tinguish the fire, it was the sole object of

the people who collected together to pilfer
the article that came within their reach,

to deprive the sufferers of the small
portion of their property that escaped the

disaster. "When I went," says Mr. Rich-

ards, "in the morning, I found the owners
of the houses, with their families, sitting

out in the open air, where they had all
been during the night. The people were

crowded round them, but not from sym-
pathy or kindness. The destitute families were

rather the subjects of ridicule than of pity.
They were driven to our house; but at noon took

their *maros* in my hand, and went again to
their huts. I found the families as before, ex-

cept that they had a sheet of thin tapa drawn as an awning over their heads, to screen them from the very oppressive heat of the sun, which was now vertical. There were at least two hundred people standing around them. I gave to each of the men under the awning a maro. The people all seemed astonished at my making the presents, for they could assign no cause for it. Some said, 'What a fool this foreigner is, to make presents to these poor men.' Others said, 'He expects they will give him something, by and by; the foreigners are all cunning men.' One inquired with much earnestness, 'Did you think those men were chiefs?' I answered, 'No.' He inquired again, with increasing interest, 'But what have they ever given you?' I told him 'Nothing.' Said he, 'They are poor men—very poor; why should you give any thing to them?' I told him I gave because they were poor; but this reason he could not understand. It is indeed universally true here that those who give, do it hoping to receive as much again."

Mr. Stewart mentions a poor creature who died within sight of the mission here. "After having lain uncovered for day nights in the open air, most of the pleading in vain to his family, still the hearing of his voice, for a drink of water. And when he was dead, his body,

being buried, was merely drawn into the ashes, and left a prey to the dogs that howl through the district in the night." He also speaks of having himself seen the attendants of the king stoning a lunatic, by way of sport. He was sadly bruised, and would probably have ended his miserable existence, had not one of the chiefs intervened, and rescued him from his tormentors.

Even the mother, by what she sees and suffers, loses her affection and sympathy for her own offspring. It has been stated as a fact by the missionaries, "That in those parts of the Islands where the influence of the mission has not yet extended, *two-thirds of the infants born perish by the hands of their own parents, before attaining the first or second year of their age.*" The cries of an infant awaken no concern in the mother; and rather than submit to the task of watching over it during its helplessness, she will leave it to perish. "The very periods," says Mr. Stewart, "when the infant of the Christian mother is to her an object of intense solicitude, and of the deepest anxiety, in times of sickness, suffering, and distress, times at which the affections of the parental bosom are brought into the most painful exercise, are those when the mother here feels that in her child she has a care and a trouble which she will not endure; and instead of search-

ing into the causes of its sorrow, or attempting to alleviate its pains, she stifles its cries for a moment with her hand, hurries it into a grave already prepared for it, and treads to a level the earth under which *the offspring of her bosom is struggling in the agonies of death.*"

The customs of these people, in relation to the dead, are barbarous. The first instance of Christian burial among them, was that of the king's half sister, in the year 1823. Previously to that time, the bodies of the common people were secretly buried, or otherwise disposed of by night. On the death of a chief, the flesh was torn from his bones by his nearest friends or relatives, and afterwards burnt, or thrown into the sea. The bones were carefully preserved during one or two generations, being the objects of veneration, and sometimes of religious homage. In this manner was the body of Captain Cook treated,—and Mr. Ellis ascertained to his own satisfaction, that some of the bones of this renowned navigator were kept as objects of worship, in a temple devoted to that purpose, until within a short time of his visiting Hawaii. When the system of idolatry was abolished, these bones were secretly deposited in some place unknown to all but the priests, and have not since been discovered.

The scenes which formerly took place immediately after the death of a person of distinction, were so shocking in their nature and consequences, that they can hardly be described. When we consider the ascendancy which the chiefs maintained over the common people during their lives, and also the superstitious belief prevailing among them, that the spirits of their deceased masters still wandered about, with power to control the destinies of their former subjects, we cannot wonder that great excitement and apprehension should follow the death of one of the nobles. On such occasions, the people generally broke away from the restraints of government or humanity. Personal rights were disregarded, each one committing such depredations as he chose, and assaulting the persons of friends or enemies with impunity. Muscular strength was the only security against violence and abuse. When the chiefs lost their customary dignity, they were themselves exposed to the outrages of the populace; while day after day presented an uninterrupted scene of terror, suffering, riot, and debauchery. These shocking transactions were accompanied by loud and continued wailings, in which thousands of persons united; at the same time distorting their faces, throwing their limbs and bodies into unnatural and uncomfortable positions, prostrating them-

selves on the ground, and shedding torrens of tears. To all this was added the still more barbarous practice of rending the garments, tearing the hair, cutting or burning the flesh, and even putting out the eyes, and breaking the teeth with stones or clubs. These cruelties were not exercised toward enemies merely, but near friends were abused; and those who escaped injury from the hands of others, usually inflicted wound on their own bodies, it being considered a cowardly and disgraceful to pass through such a scene unhurt.

The ideas which these people entertained of the condition of their friends after death seem to have been vague and unsatisfying. They had some undefined expectations of meeting the spirits of their ancestors, in another state of being, but never looked forward to this future existence as to a state of rewards and punishments. Although their system of idolatry operated so powerfully on the *fears* of its votaries, those fears related entirely to calamities which might overtake them in this world. Beyond this they looked not, contenting themselves with their scanty portion of earthly enjoyment and looking for no happiness beyond it.

Superstition, such as I have described to you, was ill calculated to exert a restraining influence over the morals of a people—an in fact, *theft, drunkenness, impurity, and ever*

other vice, was shockingly prevalent at the Sandwich Islands, when the missionaries first landed there. Their situation in every respect, was such as to draw forth the sympathies of the Christian and the philanthropist; and to demand, imperiously, the pious labours and prompt exertions of men who were willing to sacrifice all the enjoyments and privileges of home, for the privations and sufferings involved in a missionary enterprise.

Yours,
E. E.

MY DEAR L.

I have endeavoured to give you a full view of the sufferings and wants of the Sandwich Islanders. You will agree with me, that it was the duty of Christians to do something for their relief. But how was this to be effected? Could men be found who were willing to give up the comforts of a cultivated society, to mingle with a people degraded almost to a level with the brutes? It must, indeed, require the exercise of all the Christian graces, to induce a man cheerfully to forsake father and mother, brothers and sisters, and, breaking away from all that is alluring in home, devote his life to the instruction of a heathen nation. But great as

HISTORY OF THE

is the trial, those have not been wanting, who, incited by love to God and man, have voluntarily submitted to the privations and sufferings of a missionary life.

Many circumstances conspired to point out the Sandwich Islands as a field of labour where *certain*, if not immediate success, might reasonably be anticipated. Many individuals belonging to them had, at different times, visited the United States. Some of these, and among them HENRY OBOOKIA, whose Memoirs are published by the American Sunday-School Union, were put under a regular course of instruction. From the few attempts at enlightening their benighted minds, it was clearly ascertained, that natives of the Islands had minds capable of high improvement, though sunk to the lowest depth of degradation. They had been represented as manifesting no other share of sprightliness and native vigour than constitution. In arranging and conducting their ornaments, they showed not only of skill and genius, but the elements of taste. Though various assignable causes operated to produce in them a preponderance of all the kindly feelings of our nature, their ardent attachment to particular persons had shown them to be susceptible of feelings and warm friendships. They needed to be instructed, to have fixed ideas or principles of action; and

jects of pursuit placed before them, in order to shake off their superstition, and take a respectable rank among civilized nations. The success which had ultimately crowned the labours of the English missionaries at the Society Islands, spoke loudly in favour of similar efforts being made by our own countrymen in islands nearly resembling them in language, customs, and resources.

But one of the prominent causes which induced the American Board of Commissioners for Foreign Missions to look with an eye of peculiar interest on the inhabitants of the Sandwich Islands was, that a train of events was taking place, which threatened the existence of the nation. From the time of their discovery, they had felt the effects of occasional intercourse with foreigners. Situated in such a manner as to have important relations to the western parts of America, and the eastern coast of Asia, they are convenient places for the trading vessels of both countries to touch at and recruit. They have also been a favourite resort for the whale ships of the Pacific Ocean. The sale of their own sandal wood in the Chinese market, has also contributed to give them a knowledge of foreign habits. It is not possible that this intercourse should have been without effect, and it is interesting to inquire what has been its influence on the Sandwich Islands. What connexion had

Captain Cook and his company
future destiny of their heathen ink
He found them immersed in su
and idolatry. Did he strive to rais
more correct ideas of the Deity?
from it; *he suffered himself to be i*
by them as a god! He found them
immoral habits, in respect to dom
Did he any thing to effect a cure
from it, the ~~e~~xamples of his crews
rivet, more firmly than before, the
sin which bound the natives. He
none of their opinions, and abolis
of their idolatrous rites; leaving
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and engrafting on them new vices
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extinction of the entire populati
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generally pernicious—the simple in
have been cheated in their property
in their morals, and reduced to want
edness, and almost starvation.]
death of Captain Cook, until the
tion of Christianity, in the year 18
was going on in the Islands a reg
rioration in character, and an ag
in vice and misery. The population
ed to scarcely a quarter part as ma
expiration of the forty years su

Cook's visit, as it did at the time of his discovering the Islands.

The causes of this depopulation may be found in the bloody wars which have occasionally raged, in the barbarous practice of infanticide, and in the drunkenness and disease introduced by foreigners. Intemperance was brought upon the Islands by two English convicts, who escaped from Botany Bay, and seeking a refuge among them, contrived to distil a spirituous liquor from certain roots which grow abundantly. The curse which fell upon the natives from this source alone, is sufficient to account for all the marks of desolation which have been recorded. The chiefs, as well as common people, soon became intemperate. Days together were given up to scenes of dissipation and debauchery. The missionaries, in their tours around Hawaii, speak of finding the inhabitants of whole villages in a state of intoxication; and, when we add to this, the licentious habits of the natives in other respects, we need look no farther for the causes of the decrease of population. In order to save the nation from absolute destruction, it was necessary to interpose restraints, that should stay the progress of the popular vices, and stop the effusion of infant blood. The most effectual mode of doing this, seemed to be by the introduction of foreigners into the Islands, whose sole

object should be the improvement and happiness of the natives; and whose example, if followed, should lead to a course of conduct exactly the reverse of that which former intercourse with strangers had served to establish.

In the year 1819, a few devoted Christians, after prayerful consideration of the subject, resolved to go to the Islands, and devote their lives to the work of diffusing the blessings of civilization and Christianity among the people. The undertaking was arduous—it was fraught with dangerous and lasting consequences, and the prospect of *immediate* success was by no means sure. They anticipated much difficulty in bringing a heathen people, whose character had been matured under the pernicious influence of superstition and idolatry, to adopt the opinions and customs of enlightened and Christian nations. And many stood ready to add discouragement to difficulty, asserting the impossibility of their accomplishing what they were about to undertake, and denouncing the enterprise as *preposterous* and *chimerical*.

But these determined Christians were not to be turned from their holy purpose of doing good to man, by the voice of difficulty and discouragement. The voice of conscience—the voice of pure benevolence—and the cry of distress and wailing from

inspired in saying to these men as Moses did to the people of Israel, "*Go for-*

their voice they obeyed, and on the 23d October, 1819, the first band of missionaries sailed from Boston for the Sandwich Islands, on board the brig *Thaddeus*, Captain Blanchard. Their little company consisted of Rev. Hiram Bingham, and Asa Thurston, ordained ministers; Dr. Elias Holman, physician; Mr. Daniel Berlain, agriculturalist; Messrs. Sawney Whitney and Samuel Ruggles, teachers, and Mr. Elisha Loomis, printer. These were all accompanied by their wives, and the chamberlain carried also five children. Two natives of the islands, John Honorii, and Asa Hopu, William Tenui, and George Maarii, sailed also with the missionaries. They had been educated at the Foreign Mission School, at Cornwall, Con., and it was hoped that they might essentially benefit the natives, by acting as interpreters as well as teachers. These persons all arrived in safety at the Islands, in April, 1820. But before giving the reception they there met with, we are proceeding to speak of their subsequent history, it is necessary that I should acquaint you with transactions which were taking place at the Islands, during their absence from America.

I have, in a former letter, mentioned the unlimited control which Tamehameha had acquired over the Islands. He was a man of strong natural abilities, peculiarly affable in his manners, fond of daring enterprises, and beloved, as well as feared, by his subjects. His mind was thoroughly imbued with the idolatrous and superstitious notions of his countrymen. He was scrupulous in the strict observance of the tabu system, in all its particulars; and rigorously demanded the death of such as failed of complying with all the requisitions of that oppressive ordinance. He paid profound homage to his god Tairi, in whose power he reposed great confidence, and whose image he always carried into the field of battle. His death took place but a few months before the arrival of the missionaries in his dominions; and his last words to his son Riho Riho, contained a solemn injunction to adhere firmly to the religion of his ancestors, and never to fail in paying due reverence to the gods, who had so signally protected his family and the nation.

When Riho Riho ascended the throne of his father, instead of following his counsels, and supporting the established religion, he ordered the idols to be destroyed, the temples to be demolished, and the priesthood stripped of its importance. This bold and decisive step on the part

king, and produced, as might naturally be expected, commotion and alarm among the people. The priests opposed it, because not only their dignity, but their gain was taken away; and the people trembled, lest so flagrant an insult should be punished by the gods with scourges and judgments on the nation. An insurrection followed, but the king immediately vanquished the insurgents; tranquillity was restored, and the people ceased to complain of the act of their sovereign. Even Keopuolani, queen of the late Tamehameha, and mother of Riho Riho, acquiesced in the destruction of the idols, saying, "Our gods have done us no good—they are cruel—let the king's wish be gratified."

In this act of the king, by which the whole system of idolatry, with its bloody rites, was abolished, the signal interposition of divine Providence was manifested. The minds of this deluded people, moving almost simultaneously, burst the bands that had enslaved them for ages. The day-star seemed to arise from the midnight darkness of superstition, and the whole nation stood ready for the reception of truth.

We can hardly determine what induced Riho Riho to break away thus suddenly from the examples of his ancestors. Perhaps the contempt shown by foreigners for the gods of his people; a conviction that those gods pos-

sessed not the power ascribed to them; with the knowledge he had gained of the destruction of the idols at the Society Islands—all conspired to induce him to a course of conduct unexpected and inexplicable. His attachment for his queens, without doubt led to the abolition of *ai tabu*, or the custom of males and females eating separately. Having invited all foreigners of note in the Islands, as well as the chiefs of distinction, of both sexes, to an entertainment, the males were seated at one table, and the females at another, according to the regulations of the *tabu*. Both companies being engaged in partaking of the feast, the king arose from his seat among the males, and taking a dish of food from the table, passed to that of the females. Among these he seated himself, and though manifesting great agitation, began to eat of their food. The company present looked on this deed with surprise and alarm—but, at length clapping their hands cried out, *ai noa, ai noa, the eating tabu is broken*. The king having satisfied his appetite, left the table, uninjured, and immediately issued the mandate which caused the destruction of the idols and temples. In a few days, the places of their former worship were in ashes; the idols were either cast away, and trampled under foot, or preserved merely as objects of curiosity; and the blood of human victims ceased to flow.

There could not have been a more favourable moment for the introduction of christianity into the Islands, than a crisis like this. The people had advanced to a point, from which, under the influence of well directed moral means, they could be brought to the state and standing of the civilized and christianized nations of the world. Having renounced their whole system of idolatry, they seemed prepared to receive with gladness, such instruction as should point out to them a better way. I do not mean to imply, that an end was, at once, put to *all* the superstitious fears and observances of the nation—or that priests and sorcerers do not, and will not, remain for some time longer, to practise on the credulity of the ignorant; but that idolatry, with all its accompanying evils, received such a shock, as taught the people that the greatest ills they suffered, resulted from their own false notions of the power of the gods. For this, or any other nation, to rid themselves entirely of feelings and habits, acquired under the influence of heathenish fanaticism, would be difficult, if not impossible, without the aid of the Bible. This blessed volume was already near at hand—the missionaries arriving at the Islands almost immediately on the accomplishment of the events I have been relating.

Of these wonderful events, however, they

had no knowledge before their arrival. They had determined on the enterprise, with the expectation of having to encounter opposition from priests and people—and of being obliged to take the first step, towards undermining the system of superstition that had for ages been supported, and which had incorporated itself into all the habits and prejudices of the nation.

But God's ways are not as our ways. He had designed to establish his church in these Islands, and while he prepared the hearts of his servants, the missionaries, to endure severe trials—strengthening their faith, by calling them to go forward under the darkest prospects; he also prepared the way for their reception among a heathen people, by bringing about a revolution, as wonderful as it was unprecedented.

Let the consideration of an event like this, my dear L., operate as a new incitement to you, to do whatever you believe to be *duty*; at the same time trusting in Providence, to overrule and direct your steps,

Yours,

E. E.

MY DEAR L.

With what various and peculiar emotions, were the hearts of this little band of mis-

sionary labourers filled, when on reaching the shores of these remote Islands, after a voyage of more than five months, they heard the unexpected intelligence, "*Tamehameha is dead—the tabus are broken—the idols are burnt—the Morais are destroyed, and the priesthood abolished.*"

This welcome information must have deepened the emotions of eagerness and anxiety, which would naturally arise, on a first view of the land that was to be the scene of their future labours, sufferings, and enjoyments. The lofty mountains of Hawaii, towering far above the clouds—the rocks—rivulets and cascades and cultivated fields; even the smoke ascending from the rude cabins of the natives, who crowded to the shore to view the vessel, as she rode at anchor—all must have presented a scene of intense interest to those who were bringing from afar the glad tidings of salvation to a heathen people. And still more interesting to the native youths who accompanied them, must have been the sight of their native land, and the prospect of speedily embracing kindred and friends, after years of separation.

Soon after coming to anchor, Mr. Ruggles, Thomas Hopu, and George Taumuarii went on shore, to visit Karaimoku, a chief of distinction, who held a station similar to that of *prime minister*, in the court of a polished nation. By him they were kindly receiv-

ed, and entertained with civility; and on return to the ship the queens of the Tamehameha sent a present, consisting of fresh fish, sweet potatoes, fruits, &c. as a token of their friendship, and the satisfaction felt at the arrival of the strangers to tell them good things. In the evening of the same day numerous canoes approached the ship, in order to sell vegetable

At the sight of these rude children, the missionaries wept, in view of their future. They inquired of them whether they had heard any thing about Jehovah, or of the missionaries on Hawaii, and all other things? The king answered, "*Riho Riho, our king, has heard of the white men, and spoken of him—the chiefs but one, have destroyed their idols, but they could do no good, since they could not believe in the king.*"

The next day Karaimoku, his two queens of the late king, visited the missionaries, decently dressed, and with a number of attendants. They were introduced to each member of the mission family, and they all embarked on board the ship. Altogether they expressed pleasure at the idea of the missionaries' taking up a permanent residence among them; Karaimoku declined to do so publicly in their behalf, until he should first consult the king. When the missionaries left the ship, he presented Mr. Bingham with a spear, in token of his kind feelings.

The day following, April 2d, being the Sabbath, and Karaimoku and his companions being still on board, Mr. Bingham preached a sermon from the words, *The isles shall wait for his law*. This was the first sermon ever delivered in the presence of these islanders, and though they did not understand it, they seemed pleased with the mode of conducting worship, and particularly with the singing. The queens admired the dresses of the wives of the missionaries, and "one of them," says Mr. Bingham, "requested that our *wahines* (women) should make her a gown like their own; but when she was told it was the *Sabbath*, and that it could not be done with propriety until the next day, she was satisfied to wait."

The next morning they sailed for Kairua bay, near which was the rude palace of king Riho Riho. On reaching the place, Karaimoku went on shore, to consult the king, previously to the landing of the missionaries; Messrs. Bingham and Thurston soon followed, and laid before him their important message. The official letter of Dr. Worcester, Secretary of the American Board of Commissioners for Foreign Missions, addressed to the late king Tamehameha, was read and interpreted to Riho Riho, as well as one to himself, from Captain Reynolds. Through interpreters also the sentiments of the American Board, and the wishes of the

mission family, were communicated to the king. A spy-glass, forwarded by the Board was presented to him, and he appeared gratified with the object of the mission, and willing to take the subject into deliberate consideration.

The negotiations were continued the next day, and an elegant Bible, the gift of the American Bible Society, was presented to the king, and Bibles were also given to the daughters of the late sovereign. These presents seemed to produce a favourable impression on the minds of all. Even Hava-hava, the late high priest, received the missionaries cordially. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting a *brother priest* from America, still pleasantly claiming that title for *himself*. This was matter of great surprise to the strangers, as they had been led to expect more formidable opposition from him than from any other source. For years he had exercised uncontrolled sway over the minds of his countrymen,—and could hardly be looked on in any other light than as the destroyer of multitudes. Well might the missionaries have exclaimed, on seeing him thus willingly renounce his supremacy, *Sing, O heavens, for the Lord hath done it!*

Still the negotiation was not free from embarrassment. It was whispered by the foreigners resident at the Islands, that the

government of England might be displeased, should the king suffer the settlement of the American missionaries in his dominions. This was probably done by a class of men who feared that if the islanders should imbibe the spirit of the gospel, their own licentiousness, hitherto unrestrained, might receive a check. Reports were also industriously circulated to the disadvantage of the missionaries at the *Society Islands*, asserting that they had *usurped the government and monopolized the trade*.

Such reports were well calculated to awaken apprehensions in the minds of the king and chiefs; and such new and unexpected difficulties greatly embarrassed the missionaries,—for as they could make no communications, excepting through the medium of an interpreter, it was almost impossible to show satisfactorily that they were not as base and treacherous as were the persons who had attempted to injure them. It was fortunate for this little band of dependent strangers, that they were able, at a moment so critical, to produce testimonials that their object met the *entire approbation* of British subjects, British missionaries, and British missionary societies,—that the people of England, and the people of the United States, were on the most friendly terms,—and that the American Board had given them no authority to interfere, in any re-

spect, with the political interests of the Islands.

Several days elapsed before the king arrived at a conclusion favourable to the missionaries. Though satisfied, at length, of their good intentions, and pleased that they would be able to teach the natives in useful arts, he seemed fearful that they might, at some future time, become burdensome to him. Therefore, whilst he allowed those who were already on the Islands to remain, he particularly requested that *more missionaries* should be sent. It was his will that two of the Americans, with their wives, and two of the native youths who had accompanied them, should continue at Kairua, and be furnished with habitation and provisions at the public expense; that the rest of the company should remove their residence at Honoruru, on the island of Oahu.

On the 12th of April, 1820, Mr. Thurston and Dr. Holman, with their wives, Thomas Hopu and William Tenui, quit the Thaddeus, and taking with them a little portion of this world's goods, found their habitation among the ignorant heathen for whom they had sacrificed so much. The remainder of the company, after having taken leave of those whom they were to leave thus in a strange land, and, having committed themselves to the guidance

protection of him who has said, *Lo, I am with you always*, sailed from Hawaii, and arrived at Oahu on the 14th of April. On the 19th, they took their final leave of the frail bark, which had, through the mercy of God, borne them safely, more than 18,000 miles, across the mighty deep. The people at Honoruru received them kindly, giving them every accommodation, and showing them every attention which their own circumstances would admit. On the 20th of April, the Missionaries wrote thus, to their friends in America:—"We rose this morning, for the first time, from our slumbers on heathen ground, and find ourselves in circumstances of real comfort, and under new obligations of gratitude to the Watchman of Israel, who has kept our habitation in peace."

On commencing their labours among the islanders, the missionaries had to encounter many difficulties, arising from the previous habits and prejudices of the people. While employed themselves in acquiring the language of the Islands, they wished to instruct the people in reading and in writing their own language, and at the same time give them some rational ideas of God and his works, in order to prepare them for understanding the Bible, as soon as they should be able to translate it. Although this was the most favourable time to introduce Chris-

tianity, yet many things stood in the way of its being speedily and cordially embraced. The people still retained many superstitious notions, directly at variance with the spirit of the Gospel. A native, who has grown up under the influence of a system operating upon his fears, though he should renounce his superstition, will suffer a recurrence of his fears, whenever he is brought into circumstances similar to those in which they were first excited. This state of mind you may see exemplified in the case of a child, who, in passing a forest in the darkness of night, has been terrified by the approach of what he supposed to be a beast of prey. Would not this child, on finding himself again on the same spot, under similar circumstances, tremble and falter—even though he had discovered that an innocent lamb had caused his former alarm? Just so was it with these poor heathen. Their religion taught them to fear every thing. It converted the peaceful lamb into the ferocious tiger, and made an angry god of the storm, the wind, the thunder and the lightning. Even when convinced that their notions had been false and foolish—that their gods had no existence but in their own disordered minds—their fears would come upon them at times, with a power which unassisted reason could not conquer.

These fears, which the missionaries endeav-

voured to combat by means of the Bible, were not the only hindrances opposed to their progress. Many priests still remained, practising on the fears of the people, and using every means to keep superstition still alive among them. This set of men, however, had lost all their *authority*, and most of their influence, and were gradually sinking to a level with the rest of the natives.

Independently of obstacles which the missionaries met with in the remains of ancient idolatry and superstition, they had much difficulty in bringing this people to consistent views of true religion. They seemed to have no distinct idea of a spiritual existence, of a spiritual being—no rational idea of a creating power, or of a future state.

There is no word in their language designating a supreme, spiritual Being—author of all things, and governor of all things. They supposed that the Islands were originally made by the god and goddess Oakea and Opapa. “The story relates,” says Mr. Bishop, “that they were produced in the order in which they stand to each other, viz. Hawaii, the elder sister, Maui, the second, and so of the rest. After Opapa had produced the Islands, men were also created. The first man that was created stood erect indeed, but motionless, with jointless arms connected to his body by a web of skin, and legs joined together in the same manner.

Maui, another deity, enraged at this, less and helpless statue, broke his the ankle and knee, and tearing him from the web that connected them body, broke them at the elbow and sh and thus formed the joints of his limbs as yet he had neither fingers nor toes; ger impelled him to seek for food mountains, where his toes were cut the brambles in climbing; and his were formed by the sharp splinters bamboo, while reaching with his arm food in the ground. By these fortuitous circumstances the human frame was perfected."

And equally gross and absurd, as I have already intimated, were their ideas of future state. All the ideas they had concerning it were borrowed from the dream fanatics and priests; and in most cases, the dreams were mere fabrications, imposed on the credulity of the ignorant, to answer a iniquitous purpose. Hence these ideas were neither uniform nor consistent. Some of the people thought that after death their friends were eaten by the gods—others supposed they were carried to a place of darkness where they fed on lizards and butterflies. In most cases, when questioned as to another world, they would answer, *we don't know, fathers never told us.*

It must of course have been exceedingly

difficult, to give a people, brought up in such ignorance and superstition, correct ideas of the infinite Jehovah—uncreated and spiritual. There would be in their minds, a constant tendency to reduce him to a material being, like their own false gods—occupying a particular spot or place. All the distinct ideas they were able to form were confined to objects of sense. They had no definite conceptions of any thing beyond what they saw with their own eyes; and hence were sceptical or confused on every subject which could not be made clear to their senses. For instance, they could not be persuaded that the world was not a continuous plain—and this plain they supposed must be stationary, since they could not be made to see or feel it turn around. *It cannot turn around, say the people, for (pointing to one of the Islands,) Maui is always there.* And one of the chiefs, after listening seriously and attentively to a person who was attempting to explain to him the revolution of the earth, objected, because the earth in rolling over, would *throw off all loose things*; and turning to his companions he said, *hold on to your calabashes when the earth turns around again.*

These facts are sufficient to show you, my dear L., that the missionaries had numerous difficulties to encounter, in meeting the prejudices of this people. But they had to encounter their vices, as well as their preju-

dices. The religion they preached, stood directly opposite to all their sinful practices. It required of them sobriety, honesty, temperance, and purity of life; in place of their former thievishness, drunkenness and debauchery. But all these obstacles God could, in his own way overrule, for his glory, and the advancement of his cause in the Islands. In the mean time, the life of the missionary was not one of ease and inactivity—but of hardship, toil and discouragement. Truly, those who give themselves away to such a work, must look for little else than labour and privations—but their reward will be great in heaven.

Yours;

E. E.

MY DEAR L.

When the missionaries commenced their operations at the Islands, in the spring of 1822, not an individual throughout their extent, from the king to the lowest vassal, had ever seen a book, or even a simple phrase of his own language in print; and I may go farther, and say they did not know it could be written. In this state of gloomy ignorance lived more than 100,000 natives, grouped together in little villages, scattered over several small Islands.

A few missionaries could do little towards improving such a mass of inhabitants, even if they mutually understood each other's language, so long as they were obliged to confine themselves to verbal communications. An individual can address but a few persons at the same time, and those only occasionally. It is by means of books alone, that knowledge can be effectually communicated to the multitude scattered over a large territory. By means of the press, a single truth may be communicated to thousands, at the same time; and a book may continue to utter the same truth for months or years, until its pages are worn out. But much was to be done, before the inhabitants of the Sandwich Islands could be instructed in such a manner. The missionaries must first understand the language ~~of the~~ place themselves, and then prepare books for the perusal of the natives.

The acquisition of the language they effected, by getting the pronunciation and meaning of a single word correctly, as used by the people, and then committing it to writing. From single words they proceeded to simple sentences, and then to those that were more complex. In writing, they made use of the Roman character or common English letters, and spelled words exactly according to their pronunciation, never using more letters than were necessary in order to give the true

sound of the word. This manner of spelling the language made it very simple and easy to be learned.

In reducing it to a written form, the missionaries found use for only seventeen of our letters; five vowels, a, e, i, o, u; and twelve consonants, b, d, h, k, l, m, n, p, r, t, v, and w. The English sounds of the consonants were retained, and they gave to the vowels one undeviating sound. This was a peculiarity in their language, distinguishing it from all others.

At the same time that the missionaries were engaged in writing the language, they taught the king and chiefs, so far as they could, the names and sounds of the letters in their own alphabet; and when they were themselves able to write a simple sentence, they copied it in a plain hand, and gave it to their pupils, to be studied and copied. Thus were the natives learning to read and write by the same exercise. Employment like this must have been wearisome to untutored minds, and it is not strange that some should have quitted it in disgust. The king, Riho Riho, from having been at the first highly delighted with it, soon became tired, and in a few days relinquished it,—though, like others who neglect precious opportunities, he afterwards regretted that he had done so. In the course of a few weeks, *many* of those who persevered were able to

write a legible hand, and to compose letters that were intelligible to others. On the whole, it is a matter of surprise, that a people, naturally indolent, and averse to all kinds of systematic effort, either of body or mind, should have engaged in the first rudiments of learning with so much eagerness and resolution.

Encouraged by the success which had attended their first attempts at teaching a few individuals to read and write, the missionaries soon instituted public schools, which were open to persons of all descriptions, from the king to the poorest child of four years of age. Many small children were taken into the families of the missionaries, and taught the various arts of domestic life, besides being admitted to the privileges of the schools. During the first three or four months after the establishment of the mission, about 90 of the natives were brought under private tuition, or that of a more public nature. Slates were used in the schools, and on them the pupils wrote, or printed words and sentences as fast as they learned them.

Of the progress made by the natives at this early period of their instruction, you may judge by reading an account of the first examination of the school at Honoruru, which consisted of about forty scholars, and had been conducted chiefly by Mrs. Bing-

ham, while her husband was endeavoring to acquire such a knowledge of the English as would enable him to translate the Testament for the use of the natives. The school commenced with ten or twelve scholars, and at first continued but a few days; but this small number soon increased to forty, and the time of study soon increased from one, to two, and then to three hours. This increase of learning and study hours, was a sufficient evidence of the interest the people were beginning to take in the blessings that were offered.

The examination of this school was held at the close of the first term, September, 1820, and was attended by several persons. A public examination of the natives of *Oahu*, could not be expected to compare with that of a well disciplined people in America; yet it was witnessed with much interest, as furnishing good proof of the capacity of the natives, and of their willingness to receive instruction. All the scholars of the school were examined on word books, containing from two to three columns. The members of one class had to read through forty columns of the *Primer*, and on the afternoon of the next day, read and spelled a new word book with accuracy. And another class of scholars read and spelled a column of two syllables. One of the class, who began to

with Mrs. Bingham, was able to read, with facility, about twenty lines in English, upon a Sabbath-school card, and translate it into Hawaiian. Several of the natives had acquired a slight knowledge of the use of the globes; and at the close of the exercises, the whole school repeated in concert some sentences in their own tongue, which they had committed to memory, and which contained some of the most important precepts of the Bible.

This, you must recollect, was the first exhibition of mental culture, in savages, over whom darkness almost visible had reigned for ages. The improvement they had made in the short space of three months, under every possible disadvantage, would have done credit to any equal number of untrained youths that could have been collected in America, with all the facilities which books and improved systems of instruction could afford. Though these poor heathen had acquired only some of the first principles of language, and these but imperfectly, and shown by their first efforts what might be, rather than what had been done; yet the contrast between their condition at the beginning and close of this term of study, must have been striking, as well as the difference between them and their neighbours, who had not yet begun to emerge from darkness. The scholars themselves were

astonished and delighted at their progress; and particularly so at the prospect of being soon able to hold a correspondence with their absent friends. The idea of thus communicating their thoughts to others, and receiving in return, was to them entirely new, and promised much advantage.

No less novel and interesting were the great truths, which the simple natives they were writing on their slates, were impressing on the minds of these rude children. One of the pupils wrote on his slate, *I cannot see God, but God can see me*, explained it in the native language, and his less proficient companions were filled with wonder at this interesting truth, and the facility with which it had been written and interpreted.

The effect which these exhibitions of growing improvement had on all those who either saw or heard of them, was though not different in kind from what they should have expected. They did not perceive the advantages which the natives of the schools must soon possess over those who remained in ignorance. The chiefs had long been conscious of their inferiority which civilized persons imposed over themselves, in their degraded condition, but they had not until now been aware of what that superiority consisted.

saw whence it arose; and they also saw, that the same *intelligence* which had so far elevated the inhabitants of civilized nations above them, was now within their reach; and many chiefs manifested a strong desire to raise themselves by means of it to a level with foreigners.

The common people, as well as the chiefs, were anxious for information; but still during the two or three first years of the mission, not more than two or three hundred of the whole nation were taught to read and write. The rulers of this ignorant people, although they placed perfect confidence in the missionaries, seemed still to doubt whether it would be safe to permit the people generally to be instructed. Hence they did not look favourably on attempts to teach their poorer subjects to read and write, but had no objections to offer to general moral instruction. "If the palapala (learning) is good," said the chiefs, "we wish to possess it first ourselves; if it is bad, we do not intend our subjects shall know the evil of it." Whence these doubts and apprehensions in the minds of the nobles arose, the missionaries were not satisfied; but probably they originated in the same source with many other trials they had to encounter, in the slanderous reports of designing foreigners.

Within three or four months after the landing of the missionaries, two of those at

Honoruru, Messrs. Ruggles and with their wives, left that place, and ed themselves at Waimea on the urgent request of Taumuarii, of the Island. This king was the George P. Taumuarii, a young man who had spent several years as a sailor on American vessels, received considerable advantages of education, and in due length returned to his native land with the first band of missionaries. On the father on receiving his long safety, and his gratitude to the missionaries whose hands the youth had experienced many favours, were almost without number. He offered to provide accommodation for the whole mission family on his Island, and to maintain them at his cost; and his grief, and that of his people, was so extreme, when they should not be able to retain any of their reign friends near them, that it was best for two of the brethren to accept of the invitation, and take up their abode there. They were kindly received and accommodated, and the king and his family were making good progress in learning to read, when an event occurred which diminished the teachers of the presence of their protector.

Taumuarii, though bearing the name of king, had always paid tribute to

ha, and at his death, expected to show the same deference for his son, hoping, at the same time, to receive kindness and protection from him whose superiority he thus acknowledged. But Riho Riho, unlike his royal father, rewarded this unsuspecting confidence with the meanest treachery. He made an excursion to the Island of Tauai, where he was hospitably entertained for several weeks. Inviting Taumuarii to go on board a favourite brig belonging to him, for an excursion of a few hours, he suddenly directed the course of the vessel towards Oahu, whither he carried the unfortunate king. Here he kept him during the remainder of his life, forbidding his return to his dominions, compelling him to take a wife at Oahu, contrary to his own wishes. Although the missionaries at Waimea lamented the absence of their benevolent patron, their labours among his people were not suspended—schools were established, and improvements made, similar to those at other stations.

In November, 1820, it was found necessary to relinquish the station at Kairua for a season. Several circumstances concurred to render this step proper. The king, and chiefs composing the government, resolved on removing to Oahu, and it was thought best that Mr. and Mrs. Thurston should accompany them, as their usefulness was di-

minated at Kaigua, by the bad conduct of William Tenui, which caused his dismissal from church, as well as by the disaffection and departure of Dr. Holman, and the intemperance and dissipation of the king. On the course of Dr. Holman, the missionaries have said but little. His conduct was unaccountable, and such as displeased the patrons of the mission. Of William Tenui, the editor of the *Missionary Herald* speaks in the following manner:—

“The first entry, July 22d, records the necessary but painful result, to which the Mission Church were impelled, by the defection of William Tenui. Earnest and repeated attempts had been made to reclaim him. He did not deny the charges of intemperance and Sabbath breaking; and ‘avowed his determination to continue the same course.’ After deliberation and prayer, the church voted his excision. The poor youth seemed singularly hardened; and has since, as we learn from different sources, manifested peculiar malignity towards the missionaries. It is so ordered, in the providence of God, that such characters should immediately lose influence, and sink into entire insignificance, even among savages.

“The apostacy of Tenui, though not a wonderful event, considering what human nature is, may properly lead the friends of *missions* to salutary reflection. They may

we see how easy it is, if divine grace do not prevent, for a kind and amiable youth, docile and apparently grateful beneficiary, to become a dissipated, idle, reckless being, the moment the restraints of civilized society are removed. And what is more painful still, they may see habits of apparent piety,—of piety supposed to be real by the unhappy subject himself,—give place at once to habits of gross wickedness, and to a vehement dislike of religion and its consistent professors. Let every young convert tremble in view of such development of character, while he exclaims, *Lord, lead me not into temptation.*”

From conduct like that of Tenui, it is pleasant to turn away, and contemplate that of other islanders, who left America with him. The labours of John Honorii and Thomas Hopu, in behalf of Christianity, on the benighted shores of their native land, have been recorded with respect and gratitude by the missionaries, in communications to their friends in this country. They did much to recommend the objects of the mission among their connexions, many of whom were high in authority; besides acting as interpreters between their countrymen and the missionaries, and assisting the latter, essentially, in acquiring the language of the Islands.

The great success which has attended the

mision at the Sandwich Islands, may be ascribed, in part, to the wisdom and discretion of the missionaries in regard to their objects of labour. They did, indeed, suppose that the gospel of Christ was the foundation of all the blessings which they hoped to confer on these poor people; but they knew that this could not extensively be made known to them previously to their having enjoyed the privileges of instruction in common schools. To these, therefore, as I have said before, they devoted a considerable portion of their time. They collected schools in various places, the number and character of which have been rapidly advancing to the present time.

Thus did they prove themselves the faithful servants of the Lord. The idea entertained by some, that they have devoted too much time to preaching, instead of teaching the natives useful things, is entirely without foundation. They, indeed, have held numerous meetings, but in this they have taken advantage of the indolent habits of the people, and taught them when they found them doing nothing. Besides, their instructions on such occasions, were not confined to particular topics, but extended to all useful subjects, according to the ignorance and wants of the hearers. They endeavoured to teach them the importance of industry, honesty, *and every form of good morals; and to give*

their teachings greater force, the sanctions of religion were inculcated, so far as they could be understood. God has smiled on their self-denying efforts, and given them the joy of seeing his work prospering in their hands.

Yours,

E. E.

DEAR L.

If you feel a curiosity to know something of the dwellings of the missionaries, during the early part of their residence at the Islands, you may be gratified in reading the following account of one, occupied by Mr. Mrs. Bingham, about six months after their arrival.

‘My little room (says Mrs. B.) is now so much in order, as to incline me to wish my friends to take a view of it, which, could my door be opened, should be presented to them. The size I have before mentioned—eight feet by 10; also what constitutes the furniture and flooring, viz. mats, something like your straw carpets for chambers, but of a ruder texture. Those composing the walls, are more curiously wrought than common, presented in part by the king of Raiatea. These have woven into them a cord of red straw, which gives them, especially

in the evening, the a
papered walls. It has
ing into the school-room
ranai or stoop, which j
of our family; and o
southward upon the se
but a little white curtai
netian blind promised.
of the room is covered
sheets of yellow *tapa*, o
one side hangs Mr. B.
the pleasant hours as t

“There, my dear s
little dwelling place of
on missionary ground
scene of much sweet en
things, in accents loud
your rest.’ We would lo
earthly good, as did Yc
truth he sung—

“ ‘The spider’s most s
Is cord—is cable, to m
On earthly bliss!’ ”

In November, 1821
at Honoruru, was dep
most promising pupils
with a company, going
habited island near t
trying to those who
school, thus to lose the
der solicitude; and the

deeply lamented the loss of their former privileges. They were furnished with Bibles, and other books, as well as a variety of garden seeds, and other articles which might prove useful, if properly applied; and the hope was entertained, that the small portion of truth that had been already fixed in their minds, might not be wholly without a good effect on their characters.

Quarterly examinations of the schools, were statedly held, and each one gave new evidence of the rapid progress the natives were making in useful knowledge. Many individuals gave pleasing proof, that while their minds were making constant acquisitions in human learning, divine truth was powerfully affecting their hearts. Sabbath-schools were early introduced, and rendered interesting to the natives, by the reading and explanation of books suited to their comprehension. The Memoir of ~~their~~ countryman, Henry Obookiah, for instance, was thus read to them; and had great effect in stimulating them to exertion, in their various pursuits. The missionaries preached regularly on the Sabbath, to large collections of people, both foreigners and natives, making themselves understood by the latter, by means of interpreters.

The missionaries occasionally went on exploring tours, into different parts of the Islands; and taking some of their pupils

with them, thus afforded them amusement and instruction at the same time. During these expeditions, many sermons were preached, and hymns sung and interpreted, to the listening and delighted natives. They had also, at such times, repeated opportunities of conversing with the people on religious and other useful subjects, and found them, in general, friendly and docile.

An examination of the school at Hononuru, which took place about the middle of June, 1821, is thus spoken of in the journal of the mission. "The greater part of the scholars are now able to read in the Bible; some have made good improvement in the art of writing: on the whole, their progress during the last year, has exceeded our most sanguine expectations. Could our patrons and friends have witnessed the examination to-day, and heard some of our pupils read **in the Bible** intelligibly and understandingly, **and a few**, it is to be hoped, with feelings of gratitude and obedience,—we believe they would say, we have not laboured in vain. The prospect of usefulness is brightening, and we have good ground for believing that a great and glorious harvest of souls will be gathered from this now wretched, degraded, and miserable people."

About this time, several members of the mission family suffered much from sickness, and from the destitution of those comforts,

ir peculiar circumstances requir-
 he Lord provided for them, and
 s restored to all, excepting an
 ild who had been taken into the
 'he death of this child gave occa-
 he following hymn, which was
 funeral:—

reat the condescending love
 n who rules the skies;
 n his mission from above,
 ish'd the Orphan's sighs.

ly arm would oft caress
 eeblest infant race;
 n'd his holy lips to bless,
 a faith implored the grace.

friendless infancy complains,
 assion fills his eyes;
 a throne of love he reigns,
 ears the Orphan's cries.

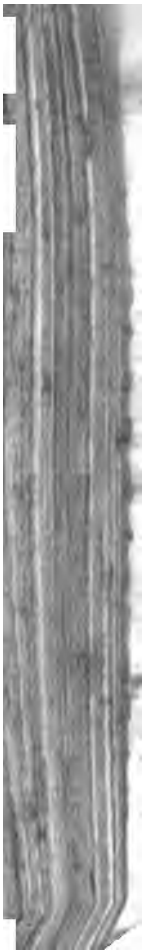
nds his messengers of peace,
 e man in darkness lies,
 and guide his sinking race,
 hush the Orphan's sighs.

charity obeys his voice—
 to the suff'rer flies,—
 she heard its plaintive notes:
 hush'd the Orphan's sighs."

sionaries, from their first arrival
 ds, were in the habit of observing
 ly Concert of Prayer, which, for
 asons, was to them a very interest-
 on. Their supplications for the
 he heathen, were then mingled

with the hands and thousands,
prosperity of Zion. On the first
July, 1821, the project was forming a house for the public worship
at Honoruru. A letter was received from
Captain Davis, stating that he had
nearly three hundred dollars in
possession, and that the proposal met
the approbation of the king and chiefs
willing to contribute to the
building of this first house of God.
Commenced early in the succeeding
year, it was 54 feet in length, and 22
feet in breadth, being constructed of the best
materials the Islands afforded; and furnished
with every convenience for the
worship of God, presented by Captain Templeton.
The dedication of the house, which took
place on the 15th of the same month, is thus
described by the missionaries.—“This was an
interesting day to us; and we renewed
our obligations of gratitude to Christ.
The house had been built for the worship of God.
Dedicated this morning. Many things
to render the occasion one of
common interest. It is the first
house that has been consecrated to the worship
in the Sandwich Islands. The presence
of the church and Lord of the
trust, was with us; to strengthen
enliven our hope, increase our
enable us renewedly to consecrate





and all that we have, to the service of Ch
among the heathen."

In the mean time, a dwelling house
the mission family at Honoruru, the fra
of which had been sent from this count
was in a state of considerable forwardnes
and promised to add greatly to their con
fort and convenience. It deserves to b
mentioned, that in the building of the
houses, they received important assistanc
from the natives, and also from residen
and visiting foreigners. They likewise r
ceived valuable presents of articles of pr
vision, and other things of immediate utility
from the chiefs, the use of land, houses, &c
and from foreigners, lumber for the
houses, tea, flour, and other things equally
necessary. The gifts from the natives wer
often attended with cheering salutations t
the mission; exhibiting at the same tim
their own good will, and the pleasing ev
dence that divine truth was
the hearts of the natives.

which this female has long held among her own people, and with foreigners. In regard to birth, if we are correctly informed, she is of the highest rank; and, however strange it may seem, vast importance is attached to noble birth, by all the islanders of the Pacific. For many years, she was the principal queen of Tamehameha; and exerted a great influence over him, and an almost unbounded influence over others. Since his death, she has been a principal counsellor of the young king, and is a more popular ruler, than any other at the Islands. In a political point of view, much depended on the continuance of her life. Our readers will also feel an interest in every mode of access to the minds of the natives, which the missionaries may employ. Among these various modes, that of visiting the sick is one of the most important. On the bed of languishing, the untutored savage, not less than other men, feels his own weakness, and longs for the interposition of some superior power. When we see a Christian missionary kneeling by the bedside of a heathen ruler, and offering prayers in the name of Christ, we are not to forget that in many islands of the Pacific, human sacrifices would be resorted to, at this day, on a similar occasion; and that, a few years since, the preservation of a queen's or a prince's life, would have been sought, even here, by

SANDWICH ISLANDS.

the blood of strangled infants, or poison men."

The year 1822, was ushered in by an event which must be considered as very important, when viewed in all its relations. It is thus noticed in the journal of the missionaries. "We are happy to announce to you that on the first Monday of January, we commenced *printing*; and with great satisfaction, have put the first eight pages of our Hawaiian Spelling-book into the hands of our pupils, copies of which we now transmit for the examination of the committee, and as little curiosities from these distant Isles. By the next conveyance, we hope to send complete copies, with a preface. We intend to print a catechism, historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as we make advances in the language. Our pupils will devour books in this language, as fast as we can make them. The translation of the Scriptures into any language, is a great work; especially if there be no learned men, to whom the language is vernacular. Of such, there are none here. Add to this, the great apparent poverty of the Hawaiian language, which needs the aid of gesticulation to make it clear and forcible: and a good translation of the Bible into it, ought not to be expected for many years to come. Probably

eyes will never be gladdened with such a sight."

You will soon learn, that the success of the missionaries in this noble enterprise, was much more encouraging than they had anticipated.

The year 1822, was also distinguished by an event of the highest importance, and happiest results to the mission. It had, from the first, been an object with the missionaries at the Sandwich Islands, to pay a visit to the Society Islands, where God had so signally displayed his power and grace. It was known that the languages of the two groups of islands were similar, and it was thought that an interview with the English missionaries at the Society Islands, would afford great assistance to our missionaries at the Sandwich Islands, in perfecting their knowledge of the language, and also aid and encourage them in other respects. The chiefs were so fully convinced of this, that, at one time, they had determined on making a voyage to those Islands themselves, in company with some of the missionaries; but this determination had been overruled, doubtless by the influence of foreigners, who knew, that should such a visit be accomplished, many of the reports they had themselves so industriously circulated, must immediately be proved false. But while the missionaries were grieved at

this disappointment, an unexpected occurrence gave them all the essential advantages of the desired visit, and added many others.

“Soon after the great change in the South Sea Islands became known in Great Britain, it was determined, by the directors of the London Missionary Society, to send out a deputation, as soon as convenient, to take a view of things on the spot: to aid the missionaries in organizing new churches; to aid the converted inhabitants in fixing their social institutions; to suggest practical improvements; and to make a report of facts and proceedings, and to recommend measures in the face of Europe and the world. It may be questioned whether a more honourable service has been assigned to men, since the apostolic age. The directors were looking out for suitable men to be employed in this agency, for more than a year, when the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were appointed. They sailed from London in May, 1821; reached *Tahiti*, in October; resided at that, and the neighbouring islands till March, 1822; and then entered upon their visit to the Sandwich Islands.”

A mysterious but kind Providence brought these gentlemen to the Sandwich Islands about the middle of April. They were accompanied by Mr. Ellis, one of the English

missionaries from the Society Islands, by Auna and his wife, converted Tahitians, and other natives of those Islands. They had not intended to tarry more than two or three weeks with our missionaries, but peculiar circumstances led to a protracted stay of several months. The benefits of this providential visit are thus recorded in a communication from Messrs. Tyerman and Bennet, to the American Board of Missions. "Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king and chiefs and people of these Islands against the gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the chiefs, to ascertain the real state of things there; but the foreigners by their influence had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and people in the confidence, that the

prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly, God is wonderful in counsel, and mighty in executing."

A cordial invitation from the most influential chiefs, and the earnest request of our own missionaries, at last prevailed on Mr. Ellis, and two Tahitian chiefs with their families, to take up a permanent residence at the Islands. The accidental discovery that Auna's wife was the sister of one of the Sandwich Island chiefs, was one circumstance that helped forward this result. Many reasons conspired to render a step like this proper and desirable. Mr. Ellis, from his intimate knowledge of the Tahitian language, was, in the course of a few weeks after his arrival, able to preach fluently and intelligibly to the natives in the Hawaiian tongue. He of course would be a valuable assistant in the work of translation, which at that time engaged much of the attention of the missionaries. A six years' residence at the Society Islands had given him an acquaintance with the characters and dispositions of the natives of those Islands, which, differing but little from those of the people of the Sandwich Islands, he would be an able adviser in all the plans of usefulness at the latter place. His labours seemed to be more needed here than at his former station,

as he left there many other competent labourers. When, to all these considerations we can add, that Mr. Ellis "possessed excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls; an entire devotedness to his work; a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions; and that his wife was like minded," no other reasons need be given why his permanent abode at the Islands should have been on all hands desired.

The effect of this addition to the mission family was such as you would expect. It gave an immediate and powerful impulse, that has been felt to the present time, and was certainly not the least among those causes which have made the mission to the Sandwich Islands the wonder of Christendom, and crowned it with success almost without a parallel.

Yours,
E. E.

MY DEAR L.

In August, 1822, the marriage of Thomas Hopu, with a promising native female, was

publicly solemnized, the ceremony being conducted in the Hawaiian tongue. "This," say the missionaries, "is doubtless the first marriage ever celebrated in these Islands agreeably to the customs of Christians. But we hope the practice will prevail, till the dreadful abuses of this sacred institution in these polluted Islands shall be corrected."

On the 22d of the same month, the gentlemen of the English Deputation sailed from the Islands.

In January, 1823, the infant child of Mr. Bingham died. This event would have been attended with more than usual solemnity, as being the first that occurred among the members of the mission family; but it became still more interesting, as connected with the introduction of Christian burial into this benighted country. You have been told of the abominable practices which attended the deaths of the natives, and especially those of the chiefs;—but soon after the interment of this child, the death of a half sister of the king took place, and she was decently buried, being followed to the grave by her near friends, in mourning dresses, without noise or tumult. The king had previously requested the missionaries to pray "*that the soul of the child might go up to heaven.*" "How pleasing to behold the most barbarous and disgusting rites give place to the decencies of Christian burial."

The schools at Honoruru and Waimai were at this time flourishing, the former containing two hundred, and the latter fifty scholars. The chiefs had taken so deep an interest in the schools, and had made such proficiency, that they were able to hold correspondence with the missionaries, and with each other, in the native tongue. The first letter of the kind was written by Kuakini, or John Adams, to Mr. Bingham, early in this year. The pleasure which they took in this exercise incited them to constant efforts, and led to constantly increasing success. It is difficult to conceive the emotions which this mode of communication produced in all the principal men. It seemed to put them into a new state of being; it awakened energies that lay dormant before, and almost electrified the Islands. It was one of the most important steps towards civilization that could possibly be taken. "This writing is a wonderful thing," said a chief to Mr. Ellis, when he had just finished reading a letter from his sister, on another island: "formerly, my sister would entrust her message to a third person; before he reached me, he would forget half that was told him, and divulge the other half; now she writes it on paper, and it is as if she whispered it in my ear." After such evidence as this, who shall say that the mis-

sionaries have not been instrumental in doing much good among these poor people?

In February, 1823, the government of the Islands publicly acknowledged the Christian Sabbath, and required the suspension of ordinary business and sports on that sacred day. Scarcely any one in a Christian land needs be told how important was this event. It put a stop to much iniquity, and afforded a favourable opportunity for conducting divine service, so far as places of worship and teachers could be supplied. The orders of the chiefs respecting the observance of the Sabbath, were, in general, complied with; though some persons would willingly have shaken off such restrictions. Mr. Ellis, returning at one time from public worship, found several men at work. On asking one of them whether Karaimoku had not commanded them to desist from their employments on the Sabbath; he answered, "*He has; but I am working secretly, and he will not find it out.*" "That may be," said Mr. Ellis, "but there is a greater than Karaimoku, the only living and true God, who always knows what you are doing; and he can punish you, though Karaimoku may not." "*Well,*" answered the man, "*he will not be angry with me for watering one bed more, and then I will stop.*" Another, on being reproved for having resumed a piece of work which he had been induced to quit in

the morning, said, "*He had been to hear the missionaries pray, and thought he might go to work again;*" but on being told that the whole day was to be thus observed, he said, with good humour, "*Well, it is good,—let it be so;*" and laid aside his work.

The number of persons who usually attended meeting at Honoruru, on the Sabbath, was about 1000—a large congregation even in America. Among other improvements the natives had learned to sing, and in their religious assemblies united in singing hymns, which had been prepared for them in Hawaiian by the missionaries.—“You will hardly be able to conceive,” say the Deputation, “the delight we had, in hearing these people *for the first time*, uniting to sing the praises of Jehovah in their own tongue.”

In the Spring of this year, Mr. Chamberlain and his family embarked for their own country. The principal reason for this removal was the fact, that there was on the Islands no scope for agricultural talents beyond what the natives themselves possess. With this cause of their departure others were combined, but especially the ill health of Mrs. Chamberlain. Their connexion with the mission had been ever harmonious, and the dissolution of it was painful to themselves, as well as to those who remained on the spot where they had unitedly laboured.

On the 28th of April, 1823, a second band of missionaries reached the Islands, on board the ship *Thames*, Captain Clasby. This reinforcement, which sailed from New Haven, in November, 1822, consisted of Rev. Messrs. Bishop, Richards, and Stewart, ordained ministers; Messrs. Ely and Goodrich, licensed preachers; and Dr. Blatchley, a physician; with their wives. Mr. Levi Chamberlain accompanied them as agent for secular affairs; and Betsey Stockton, a coloured female, as an assistant in the family of Mr. Stewart. Besides these persons, three Sandwich Island youths, who had been educated here, returned to their native land;—viz. Stephen Pupuhi, Richard Karaioula, and William Kamahoula.

Soon after the arrival of these missionaries, the station which had been left at Kadrus, on the western side of Hawaii, was resumed; and new stations were also formed at Walakea, on the eastern coast of the same Island, and at Lahaina, on the Island of Maui. Thus, you will see, that there were at this time *five missionary stations* on the Islands, occupied by no less than *nine preachers of the gospel*, besides other persons equally useful in their several departments. Mr. Bishop wrote thus to his friends in America, soon after this period: "The nation is beginning to feel the salutary influence of the gospel, and its rulers are in a measure be-

coming our patrons. Churches are erecting in different places, and pressing requests are made to us for labourers, which we are not able to afford." Books, also, were called for by the natives, faster than they could be prepared; and these, together with the exercises of writing and arithmetic, were rapidly superseding cards and other amusements injurious to the people.

There was at this time reason to hope that several persons, and among them some of the chiefs of the nation, had, through the means of the gospel, been born into the kingdom of God. Among these was *Keopuolani*, the mother of king Riho Riho; who had ever been the warm friend, and generous benefactor of the mission. Her death, which took place in September, 1823, is thus alluded to in a letter written immediately after the event. "One of the rulers of the land, the honoured mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died, in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. *Keopuolani* was our friend and helper, and decidedly patronized our work;—but her hopeful end,

and the interesting circumstances which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the gospel here, and the encouragement of our patrons at home."

In the month of November, of the same year, the king of the Sandwich Islands embarked for Great Britain. This was a singular step, and you will wish to know what reasons operated to induce him to take it. He had for a long time cherished a desire to visit countries of whose intelligence and wealth he had been taught to entertain high ideas; and he probably wished to examine for himself the state of those nations which had for centuries enjoyed the light of that religion which was now offered for the acceptance of his own people. He was anxious to gain knowledge, political as well as commercial, hoping by this means to increase his wealth and power. He had a particular desire to see the king and court of England; and intended, on his return from that country, to have paid a visit to the United States.

It was the wish of the king, and of the missionaries, that he should be attended by a chaplain, who should also act as an interpreter, and direct him in the thousand new and unanticipated scenes and situations through which he was to pass. This was the more desirable, as he was unfortunately

addicted to dissipation, and might be led astray by the various temptations which he would be exposed. He had been more interested than formerly in learning to read and write, and hopes were entertained that he might be brought at length under the influence of the gospel. As he had already given his decided approbation to the course the missionaries were pursuing, it was believed, that should he return with love of the truths of the Bible, he might become a signal blessing to the nation over which he exercised an almost unlimited control. That no such friend and pious counsellor was suffered to attend him, must be ascribed to the same unpropitious influence I have before had occasion to mention.

He was accompanied by his favourite queen Kamehamaru, Governor Boki and Liliha his wife, and a few other attendants and servants. In the language of Mr. Bingham, "The people thronged the beach as he entered the boat, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants." He spent some time on his way to Brazil, but nothing of moment occurred until his arrival at the British metropolis. Here Providence had designed that both he and his consort should die. They enjoyed

a few weeks of health after they arrived here, and during this time the king saw but little of the things contemplated on his undertaking the voyage. He never saw the queen of England.

The queen was the first who was attacked with a pulmonary inflammation; occasioned, in part, it is to be presumed, by her introduction into a climate more cool, and temperate, and humid, than she had been accustomed to; and in part, doubtless, by an unwholesome change of regimen, though her mode of living in Oahu was not wholly unbecoming to the English manner. She died early in July, 1824. Her character has always been favourably described by the missionaries.

Comparing her with her own countrymen, she must have been an interesting example; and many expectations of good from her influence have been destroyed by her premature death—for she had scarcely passed the morning of life when she died. The king survived her only a few days, and then died under the same disorder, brought on probably by the same causes, only aggravated by his former dissipation."

The king, his wife, and attendants, after seeing the royal family, and learning something of the English manners and customs; embarked for their own country, on board the same frigate, which also conveyed the remains of the deceased sovereigns back to

their native land. Of the arrival of
sel at the Islands, I will speak in
letter; and in the meanwhile let us
events which had taken place there
departure of the king and queen.

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he chose Kalakua, one of the widow
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"Thus," say the missionaries, "a
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the nation. This we consider as an
in the history of our mission. Th

that have led the way are among the highest chiefs of the Islands. There are none more stable, none whom we should more expect to regard the marriage vows."

As another instance of the gradual progress of Christianity, may be mentioned the growing disapprobation of the practice of theft, which had previously been so common and so generally unpunished. The chiefs, it is true, had even now great difficulty in restraining it; but a general change was going on in the feelings of the natives respecting it.

Yours,
E. E.

MY DEAR L.

In the month of May, 1824, died Tau-muarii, king of Tauai, and his death was followed by a rebellion on the part of his son George. It was occasioned by his dissatisfaction at the disposal which his father had made of his estates. The issue of the event was such as to subserve the cause of religion, but it was disastrous to the character and welfare of George and his associates. He had been educated in such a way as to inspire hopes in his behalf which were never realized.

About the middle of this year, it was stated by the missionaries, that for some months past not less than *one thousand and six hundred* of the natives had been instructed in reading and spelling, most of whom might also have been instructed in writing, had they been provided with slates and pencils; and that no less than *fifty natives* had been employed as school-teachers at the different Islands. You perceive, from this, that the cause of learning was making rapid progress. The only way in which a heathen nation at length becomes evangelized, is by planting the standard of Christian knowledge in different parts of it, and thus, by degrees, teaching the nation to Christianize itself. And so it was with these Islands. Even at the time of which I am writing, the natives were beginning to teach their own countrymen, not only the rudiments of education, but the principles of religion.

At this date there were *nine* houses of public worship on the Islands; and to show that the chiefs were in earnest in their intention to support the worship of God, I may mention, that on the burning of the church of Honoruru, they immediately erected another, at their own expense.

As the inhabitants of the Sandwich Islands were now fast improving in the arts of civilized life, it is pleasing to notice the first instance of their successful commerce. In the

month of October, 1824, the brig Ainoa, belonging to Karaimoku, and the young princess, returned from a sealing voyage with 6000 seal skins. She was thought to have cleared about 12,000 dollars. Commerce has been constantly advancing ever since, and perhaps no nation on the earth is more favourably located for commercial enterprise.

About this period was commenced a version of the New Testament, an event necessarily connected with the best interests of the nation. It was effected by comparing the Latin, English, and Tahitian versions, with the original Greek, and endeavouring to produce a translation, from the original into the Hawaiian language, as clear and correct as the genius of the tongue would admit. The poverty of the language presents great difficulties, but they appear less in proportion as the nation rises in mental cultivation.

In the autumn of 1824, the Rev. Mr. Ellis took his departure from these Islands for his native land. You have already heard how important his services had been to the mission. The long continued and dangerous illness of his wife, and the hope that she might be so far restored by means of the best medical advice of London, as to return to the Sandwich Islands at some future time, induced him to undertake this voyage, which met the entire approbation of his brethren.

In his way to Europe he visited the states, and though his visit in Boston was unexpected, and occasioned by a providence, it was productive of good. Wherever he went, he evinced a deep interest in the subject of missions. he had it in his power to correct many statements, and remove many prejudices respect to the Sandwich Island missions.

Near the same time, Auna, the Island chief, who accompanied Mr. King to the Sandwich Islands, had been of late return, on account of the sickness of his wife. He was beloved and respected, and his removal severely regretted.

The press at Honoruru was now forth with its blessings. Two thousand copies of a Hymn Book had been distributed, and a thousand elementary sheets of a Reading Book. The people were calling for more slates, and above all, for the word of God. So flourishing were the schools, that at the beginning of the year 1825, not less than of three thousand individuals, of every age and rank, were receiving regular instruction. What a change had been effected by so small a band of missionaries in the short space of four years.

With regard to the advantage derived from the sanctuary, a custom prevalent in the Islands, which might be imitated with great fit, elsewhere. I refer to the practice

the hearers, of questioning each other as to the sentiments advanced in the discourses. There may be special reasons why this custom should prevail among a people just emerging from heathenism, but it is even found useful in congregations more enlightened. The questions thus asked by the natives concerning the topics of a sermon, were frequently attended to by the missionaries themselves, or by their wives, as a very easy way of doing good.

A small schooner was about this time sent out by the American Board, and has since been used by the missionaries, greatly to their benefit, in conveying themselves, their provisions, &c. from station to station.

In the spring of 1825, the Blonde frigate, commanded by Lord Byron, arrived at Honoruru, with the remains of the late King and queen. "Intelligence of the king's death had reached the place, however, some weeks before, and had been widely disseminated among the people, occasioning great lamentations, but no disturbances, which is remarkable, when we consider, that formerly, upon the decease of a principal ruler, there was scarcely a deed of indecorum or violence, which was not customary." Before his departure from the Islands, Riho Riho had appointed his young brother, Kauikeaouli, as his successor, in case he should not return. This prevented all the disorders

arising from a disputed succession; and as none followed from the appointment of a regent, during the youth's minority, it is not difficult to account for the tranquillity which prevailed.

The meeting of Boki and his wife with their relatives and friends, was a very affecting scene. They had been long absent, and had witnessed the death of their beloved sovereigns. Lord Byron, after landing, presented Karaimoku, the governor, a gold watch, in the name of *George the fourth*, and a likeness in wax, of the late king. He also gave to Kaahumanu, the regent, a silver teapot, and a full suit of the Royal Windsor uniform, with hat and sword, to the young king. These persons were much gratified with these tokens of respect and kindness from the king of England. Lord Byron treated the missionaries with affability and attention.

The funeral services of the royal pair were thus noticed by the missionaries. "Proper arrangements having been made, the bodies of the king and queen were removed from the Blonde, and landed by his lordship. The ponderous and elegant triple coffins, of lead, mahogany, and oak, covered with crimson velvet, and richly studded with gilt nails and ornaments, and weighing together about 2200 pounds, were placed upon two wagons, covered with black *tapa*, in the

form of a hearse, and drawn by forty chiefs, of the middle and lower ranks. To guard against every possible interruption of the common people, who flocked together from every quarter, two lines of native soldiers were formed, at a little distance from each other, extending from the beach to the chapel, a distance of half a mile. The procession was formed at the landing in the following order:—First, the lofty and superb national kahiles, eight or ten in number, black, green, and red, from twenty to twenty-five feet in length. Next the marines of the Blonde in their uniform; then the band of music; then the gentlemen of the mission, and the chaplain and surgeon of the Blonde; then the corpses, followed by Kauikeouli and Nahienaena, the former supported by Mr. Charlton, the consul, and the latter by Lord Byron; then came Kaahumanu, Kaniu, another of Tamehamaru, the deceased queen; then Boki, Adams, Opira, Hoapiri, the step-ather of Riho Riho.

“The procession moved in slow and decent order, between the two lines of the guard. The gazing multitude of the natives were, by an order from the chiefs, prohibited from approaching within fifty yards. Minute guns were fired from the fort and ships, and the bell tolled. The procession stopped at the door of the chapel, where a few appropriate passages, selected from the

death, by man came also the
from the dead." The processi
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funeral hymn was sung to the tun
els, aided by the band, with ha
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the solemn service.

of Christian character, was very great, considering the short period of their instruction; but of these, not more than one-tenth part had been propounded for admission to the church. The reason of this difference may not be obvious to all. The missionaries were exceedingly desirous that none should be admitted to the communion, before they had ample opportunity to attest their sincere attachment for the cause of Christ. For this reason they waited long before they admitted any. Had they admitted twice as many as they did, few, doubtless, would have walked disorderly; but had there been any who dishonoured their profession, much injury might have been done to the souls of others. The cautious course they have pursued, has not not only been approved by their patrons at home, but also justified by the effect produced on the natives. None have been discouraged by this reserve, and none, I believe, have there been admitted to the church, who have not walked worthy of their vocation.

How interesting must have been the occasion, when, for the first time, those who had been reclaimed from the darkness of Paganism were permitted to hold communion with the church of God. As preparatory to this, on the *fifth* of *June* a meeting of the church was held, in which several among the *first fruits*

of missionary labour were examined for admission. "Our hearts," say the missionaries, "have been made glad this day by a new and interesting scene in the Sandwich Islands, which exhibits some pleasing evidence that the spirit of revival has visited these shores." The examination was so far satisfactory, that *ten* persons, including several chiefs of the first rank, were propounded as candidates for church communion. After a proper interval of probation, they became members of the church.

Not long after this date, Karaimoku commenced the building of a large stone church, greatly superior in value to any before built on the Islands.

That the number of inquirers after truth was at this time very great, is abundantly proved from the journal of the missionaries. On Hawaii, especially at Kairua, there was something like an effusion of the Divine Spirit; but the greatest attention to religion was at Lahaina. From this station Mr. Richards writes, "As I was walking this evening, I heard the voice of prayer in six different houses in the course of a few rods. I think there are now not less than *fifty houses* in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regu-

employment, by calls of persons anxious to know what they may do to be saved." Day after day the mission house was crowded by those who were solicitous for the salvation of their souls. The account given of them does not materially differ from what we frequently hear concerning revivals of religion in our own country. "Who would have thought, that in two years only, the truths of the gospel would produce such effects on minds so dark and debased as were those of the inhabitants of Lahaina? Yet here are facts; and there is no disputing them. Immortal life is brought to light, and the poor islander aspires after it, and rejoices in hope; and his hope purifies, and his aspirations exert a redeeming influence upon him. The drunkard becomes sober; the wild person pure; the thief falls in love with honesty; and the idolater looks away from the creature to the Creator, and strives to raise his life to a heavenly standard." In October of this year, the mission was afflicted by the ill-health of several of its members. The case of Mrs. Stewart was particularly afflicting, as it led to the removal of the family from the interesting field of their labours. Their embarkation took place shortly after; and since that time they have never been connected with the mission. We cannot but lament the necessity of their leaving the place where they had hoped to

labour in the cause, and die in the faith of Christ; but when we recollect how much good Mr. Stewart has accomplished by visiting England and his native country; and by giving to the world his very interesting Journal; we must regard the event as one of those mysteries in which God often shrouds himself, that he may surprise his people afterwards by the bestowment of great and unexpected blessings. The great failure of health among the females of this mission is not to be ascribed to the change of climate so much as to other circumstances. The severity of their domestic labours and cares has been extreme; and the want of suitable dwellings has been attended with numerous exposures and sufferings. They were also subjected to many hardships and privations with regard to the customary articles of food, though they have seldom made mention of them.

The success of the Sandwich Island mission was very animating from the first, but the year 1825 was marked by such signal blessings of God respecting it, as render a more extended notice desirable. In the space of little more than one year, nearly eighty thousand tracts were issued from the mission press. More than twenty thousand of the islanders were now brought under the influence of Christian instruction. A translation of the Gospel of Matthew was

completed and presented to the nation. Several of the natives were learning the art of printing; and a very large number were successfully employed as teachers of schools. No less than *nine chiefs*, embodying a great portion of the civil influence of the Islands, had publicly professed their faith in Jesus, and heartily entered upon their duties toward God and their fellow men. Not less than a dozen churches had been erected by the natives themselves for the worship of Jehovah, which were crowded with attentive hearers. The materials for one of them were borne upon the shoulders of the people from distant mountains; and in this service they were seen moving along in one interesting procession, to the number of two thousand. More than twenty thousand were able to read the word of God as soon as it could be placed in their hands, and were longing to come into speedy possession of the rich treasure. The Spirit had been poured out upon Honoruru, and Lahaina, and different parts of Hawaii; and as the fruits of these heavenly visitations, more than two thousand islanders, lately buried in the deep gloom of a barbarous paganism, were erecting the family altar for the morning and evening worship of the true God. Great and surprising changes had taken place in individual character. The intemperate Karainoku had been transformed into a sober,

humble follower of Jesus; the conceited, haughty, jealous, cruel Kaahamanu, whose favour the natives used to propitiate by peace-offerings, as if she were a demon, was now as actively benevolent as she was once actively cruel, and as much devoted to God as she was once to satan. Society, in general, felt the transforming power of religion. Formerly, as you have been told, scarcely anything could be kept from the rapacity of thieves. Against these, neither locks nor guards, nor the utmost precaution and vigilance were effectual. But now, so great was the moral change, that, although every thing around the missionary stations was exposed, nothing was lost. He that used to steal, stole no more. He that used to wallow in intoxication, forsook his cups; the quarrelsome became a peacemaker; the grovelling and debased became enlightened and happy. Neighbourhoods that were once distracted and embroiled, were now united in peace and harmony. Such was the transformation so soon effected in the midst of a barbarous nation! Truly, it is the Lord's doing, and it is marvellous in our eyes!

Yours,
E. E.

MY DEAR L.

You have seen with what bright prospects, the year 1826 opened upon the Missionary stations at the Sandwich Islands. The progress of instruction, both in learning and religion, was rapid and sure. There were many on the Islands, who gave evidence of loving the Lord Jesus in sincerity; and even among those whose lives afforded little proof of true piety, there was almost everywhere found, the listening ear and the attentive mind. It was the opinion of the missionaries, that the prospect of converting that people, taking them as a whole, was as great as could be found among an equal number of the unconverted in England or America. In some respects, the prospect was even greater. Curiosity was excited and attention was aroused all over the Islands. But trials are allotted to every condition of man. Religion could not prevail there without exciting the opposition of wicked men. It is painful to record their actions, but it is a proper and necessary task. Without knowing these, you cannot know the whole-history of the mission, about which you are reading. Profligate foreigners were the principal opposers, whom it had to encounter. That you may know something definite concerning them,

I will relate to you some events, in which they have been chief actors. Some of them were before, and some of them after the date, to which the history of the mission has been brought down; but as they were all indicative of a similar spirit, they are treated of in a continuous manner in the present letter.

The first instance relates to the outrages committed by the officers and crews of vessels touching at the Islands. Some of these, before the missionaries arrived there, held a licentious and unrestrained intercourse with the native females. But when religious instruction began to take effect, and the light of divine truth to shine upon such abominations, the chiefs passed a law against them. This prohibition was extremely offensive to the corrupt seamen; and as they had good reason to think that it was effected by the influence of the missionaries, they were not slow in showing decided marks of hostility to the mission. Sometimes they attempted or threatened to take the lives of the missionaries, sometimes they stole or destroyed their property; and they never scrupled to invent and circulate malicious falsehoods to injure their character. The chiefs and common people were likewise great sufferers in these abuses.

The case of the whale-ship *Daniel*, is particularly worthy of notice. As this will be

tailed at some length, in order to give a specimen of the influence exerted on the Islands by wicked foreigners, it may be proper to premise that it is by no means the only instance of the kind. The conduct of one officer of a vessel has been held up to public reprobation; and that of another, belonging to the United States' Navy, has been subjected to a legal investigation before the tribunal of his country.

The outrage of the riotous crew of the ship *Daniel*, occurred in the year 1825, at Oahaina. A little after sunset, October the 14th, two men called on Mr. Richards, and expressed a desire to converse with him alone. He readily followed them to the shore. They immediately introduced the subject of the new law, prohibiting abandoned females from visiting ships, and said that the law was an improper one, and that it was the means of its being enacted. He utterly disclaimed all connexion with the passing of the law, except that publicly and privately he had inculcated on the chiefs and on the people, the principles of the scriptures, among which was included the *tenth commandment*. They said, he could procure a repeal of the law, and received the reply that this could be done only by giving instructions contrary to the word of God, and that such a course would ill become a Christian missionary. Scarcely had

these men withdrawn when several others came, one of them calling at the window and seeking admittance. The door being opened, he entered the house, and immediately demanded the repeal of the law, at the same time threatening to destroy, not only his property and house, *but also his life and the lives of all his family.* Mr. Richards told him distinctly, that there was but one course for them to pursue; that they had left their country to devote their lives, whether longer or shorter, to the salvation of the Heathen; and that with the hope of being equally prepared for life or death, they should throw their breasts open to the murderer's knife, rather than retrace a single step they had taken. Mrs. Richards, who had been a listener thus far, then said to them, "I am feeble and have none to look to for protection but my husband and my God. I might hope that, in my helpless situation, I should have the compassion of all, who are from a Christian country. But if you are without compassion, or if it can be exerted only in the way you propose, then I wish you all to understand, that I am ready to share the fate of my husband, and will, by no means, consent to live upon the terms you offer." Where will you look for an instance of heroic virtue surpassing this! Nor was it without effect. Even the hard-hearted sailor relented and retired. But persecution

not yet tired of its work. Repeated incursions from the seamen were afterwards called by the native guards surrounding the mission house. In this condition, Mr. Richards addressed a letter to the Captain, informing him of the circumstances, requesting his interference, but without success. There was even evidence that the natives were encouraged and instigated by the seamen; as was to be expected from his own personal character. On Friday, *seventh*, a more violent attack was made on the mission house, by a mob that had come from the ship for that purpose. They were furnished with knives and even pistols. The guards endeavoured to repel their assault; but after having narrowly escaped the thrusts of a knife drawn by the foremost of the mob, they were obliged to retreat. The life of Mr. Richards was now in imminent peril; but before the mob could force way into the house, where he had stationed himself in the best posture of defence, *the natives had assembled in sufficient numbers to protect him and his family against the rage of these civilized men!* Through the course of this frightful scene, and ever after, on similar occasions, the chiefs and people showed the tenderest attachment to their missionary. By their exertions his life was preserved; and, what is still more important, the foul purposes of the seamen were defeated

in every respect. Thus was a standard raised against a wicked practice, which had been so destructive to the prosperity of the Islands. It is proper to add, before closing my notice of the ship Daniel, that an account of the outrage was published in the United States, which so enraged the Captain, that, at a subsequent visit to the Islands, his crew attempted the life of the missionary, and put the chiefs to so much trouble, that they finally called a council for the investigation of the whole affair. The result of this council was highly propitious to the mission. It not only vindicated the course pursued by the missionaries, but also led to the promulgation of the first *written laws*, that had been made upon the Islands. As these laws were designed and fitted for the suppression of vice and the encouragement and promotion of morality, their enactment was a matter of great importance. So does God overrule the conduct of impious men, and cause even the wrath of his enemies to praise him!

Gladly would I refrain from the rehearsal of facts, that reflect so much disgrace upon civilized lands. But they are too important to pass wholly unnoticed. Though it will grieve you to hear of it, I must tell you of another method, to which corrupt foreigners have resorted to hinder the progress of missionary improvements. Those

voted men, who have laboured, with astonishing self-denial, for the good of the Sandwich islanders, have had to encounter the opposition of those who have misrepresented their motives, and slandered their characters, both at home and abroad.

I have before told you of the unfavourable reports which were circulated, concerning the missionaries, in the early part of their mission, and which were dispersed at the providential visit of the English frigate. But though, in this instance, they were fully justified in the hearing of the natives, they were still annoyed with these accusations. Sometimes it was said, that they were illiterate men, and incapable of affording any useful instruction. Again it was insinuated, that they were intermeddling with commerce and other things, which did not belong to them. These rumours, it is true, gained little credit with the chiefs or the people, but they were eagerly caught and spread abroad by the enemies of the mission. Such currency did they obtain, that they became topics for conversation in the United States, and in Europe. At length they made their appearance in the public prints. Captains of vessels wrote and published letters; book-keepers took up the scandal, and reviewers followed in the train, until the excitement

became general and strong against the American mission.

That you may fully understand the nature of these charges, I will give you a few short extracts from the "Voyage of his Majesty's ship *Blonde*," from the *London Quarterly Review*, and from the letter of Captain Beechey. The captain and chaplain of the *Blonde* are, however, exonerated from the charge of any participation in the abuse of the missionaries. The following is the language of the "Voyage."

"Unhappily the good men, who, as missionaries, have abandoned the sweets of civilized society, to devote themselves to the improvement of these Islands, and in obedience to the command, 'Go ye, and teach all nations, baptizing them,' are of a sect too austere, as we should think, for the purposes they are so anxious to promote."

The *Quarterly Reviewer*, speaking of the missionaries, says—"They have so little judgment, and are so little acquainted with the human heart, as to let their zeal outrun discretion on many occasions, and in many shapes; and this we knew to be the case before now."

The charge brought by Capt. Beechey, who visited the Islands in 1826, is of a still more serious character. It is in these words: "The effects of the few zealous missionaries are tending, as fast as possible, to

ay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since, the king sent to beg a little bread of the American Consul; the fishery is almost deserted, and nothing flourishes but the missionary school."

The London Reviewer calls to his aid a letter pretended to be written by Boki, who had visited England, but was now at the Sandwich Islands. This letter contains the same allegations against the missionaries, that are found in the above extracts. It has been proved to be a forgery. Besides, bearing on its very face, the evidence of its not being genuine, it does not correspond with the conduct of Boki, either before or after its date, and has of late been expressly disclaimed by him. The only reason why I refer to it is, because it affords you an opportunity of judging how far the enemies of the mission had suffered their malice to go. For the sake of executing their wicked purposes, they could forge a letter, containing the grossest and most injurious slanders, and then circulate it all over Europe and America!

The charges brought against the missionaries are chiefly comprised in these two things: *First*, they were the means of intro-

ducing idleness, poverty, and starvation, among the inhabitants. *Secondly*, they interfered with the government of the Islands. How unworthy of public confidence are they, if these charges were true! But it is easy to prove them absolutely false. Mr. Shaler, an American gentleman of high respectability, who visited the Islands, sixteen years before they were occupied by the missionaries, noticed the same marks of desolation, that alarmed Captain Beechey; but he ascribed them to a very different cause—the despotism of Tamehameha. The true causes of these desolations are found principally in the rapid depopulation of the Islands, from destructive wars, and the crime of infanticide, which prevailed to a very great extent, and from *the drunkenness and disease introduced by foreigners*. And yet the evil has all been charged upon the missionaries! The truth is, the missionaries were the only means of saving the Islands from utter ruin. By bringing the natives under the influence of pure religion, by curing them of their vices, and thus releasing them from their miseries, they are raising them up from degradation and destruction, to become a civilized, happy, and Christian people. When their character, in this respect, shall be established, their population will increase, and with it their general prosperity.

It is further alleged, that the missionaries are guilty of an interference with the government of the Islands. In considering this charge, you will keep in mind what has been before said of the nature of their government. It is remarked by the ingenious edyard, that "the only state of any government, in an unimproved and unrefined state, is ever a kind of feudal system of subordination; securing licentious liberty to a few, and dependent servility to the rest." How applicable this remark is to the Sandwich Islands, has been made known to you in a former letter. The government, according to Mr. Ellis, is an absolute monarchy. The merciless oppression practised by the chiefs; the abject dependence of the common people; the uncertain tenure of lands; the insecurity of personal property,—are circumstances that render the system of government extremely undesirable.

The question now arises, what influence have the missionaries exerted upon this state of things? They were charged by their patrons, before leaving their native land, not to interfere with the government of the Islands. It is known that they have never violated this charge. By their employers they have never been reprimanded on this account. *The chiefs themselves* have been perfectly satisfied with their conduct; and have expressed that satisfaction before

the world: as they are the persons most intimately concerned, this testimony would seem sufficient.

But has the British nation been dissatisfied? Not at all. The English missionaries and the London Deputation, have spoken in the highest terms of the American Mission; and what is more, the king of England, in conversation with Boki, charged him to treat the missionaries well, because they had come to *do good to his people*. The missionaries entirely approved of the endeavour of Lord Byron, to present to the consideration of the chiefs, a form of government, corresponding in its main features, to the British constitution: a circumstance altogether at variance with the supposition of their wishing to attach the Islands to the United States. The question returns: what has been the actual influence of their mission upon the government? Simply this;—it has tended, so far as it has prevailed, to destroy ignorance and superstition in the chiefs and people, and thus to give them more accurate views, as well of government, as of other subjects; it has tended to check the progress of sin and misery, the fruitful sources of cruelty and insubordination; it has tended to make the rulers less profligate in their personal character, and more kind to their subjects; and the subjects more quiet, intelligent, and happy. In a word—

it has tended *to mitigate the rigours of government, but not to change its form.* The more Christianity prevails, the more is government improved, not directly in its structure, but in its administration. This is all the sorcery, that has produced the change, complained of so bitterly! It is precisely the kind of influence which ministers of the gospel are exerting in our own country. They are endeavouring to promote that righteousness which exalteth a nation; and if they can succeed in this, they feel little solicitude as to the particular form that government may take. The reason they have been so falsely reported, is, because the improved state of morals they have been the means of introducing, has checked the corrupt propensities, and abridged the foul practices, of ungodly men. The foreigners themselves acknowledged this, when they said, "they were never in so religious a place as Lahaina, in all their lives;" and the same thing is admirably expressed by the regent Kaahumanu—"My opinion is, that our fault is this,—*the people in general follow greatly after Jesus Christ!*"

You may be disposed to ask, if the wicked inhabitants of civilized lands have brought such evils upon these islanders, why have not the ministers of Christ first laboured to convert their own countrymen, and *then* to carry the gospel to distant isles?

Doubtless, they have taken the best method to produce this result. If there are hardened sinners in Christian lands, who will not listen to the gospel; that is surely no reason why it should not be preached to thousands and thousands, who are ready to receive it. Besides, the efficacy of divine truth has another testimony in its favour, from the prevalence of Christianity on these Islands; and the means of salvation are placed within the reach of many American and British seamen, who would not otherwise come within the sound of the gospel. In short, the missionaries might well adopt the language of Paul—*“It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles!”*

To bring this letter to a close, I will just observe, that several officers of vessels, and others, have at different times visited these Islands, who have favoured the mission with their kind attention and efficient support. Their names have been affectionately recorded in the journals of the missionaries. Many of them are still living, and will, I doubt not, accept the gratitude, though they need not the eulogy of the friends of missions. It is but recently that Captain Jones, of the United States' Navy, (an officer of the highest distinction, and whose

name is associated with his country's glory,) gave to the world his full and voluntary testimony, in favour of the Sandwich Island Mission. In comparison with those who have impeached it, his means of knowing its real condition, were ample. His ingenuous manner of writing, entitles him to the confidence of all; and the publicity given to his remarks, has been somewhat proportioned to the excitement produced by the slanders they were intended to refute.

Yours,
E. E.

MY DEAR L.

The opening of the year 1827, was attended with some bereavements and afflictions to the mission. It was necessary that Dr. Blatchley and Mr. Loomis, on account of ill health, should return to this country. The loss of the physician was severely felt. The mission press was not suspended; and the labours of Mr. Loomis in this country, in printing a large edition of the gospels, in the language of Hawaii, are important in a high degree. He also superintends the printing of other books, for the use of the natives; and it is an interesting fact, that these can here be printed, at present, more speedily, more neatly, and more economically, than at the Islands.

In February of this year, died Karaimoku, the regent, who was significantly called by the natives, the "iron cable" of the Islands. As he had been an efficient friend of the mission, his death was deemed a great affliction; but it was perhaps more eloquent in the cause of religion, than his life had been. His end was that of the Christian, peaceful and happy. After his decease, the regency devolved upon Kaahumanu, whose influence was all in favour of godliness. Never, perhaps, could the language of the Bible be better applied; "When the righteous are in authority, the people rejoice."

In periods subsequent to this, a gradual progress was observable in regard to the great objects of the mission. Schools were multiplying and improving, and new churches were building. Books, and tracts, and separate portions of the Bible, were put into the hands of the natives, in their own language. The preaching of the gospel was attended with great success. The number of the prayerful was fast increasing. Additions were made to the church, and the ways of Zion were prosperous in this part of her heritage. I shall not, however, detail to you the incidents, which occurred at each particular station. The means every where used, were very similar to those which I have already described. It will

be sufficient, if I relate the grand results, at which they finally arrived. In doing this, I shall present to your view the principal features and noble achievements of the mission, as they were made known by the latest intelligence.

The last reinforcement of the mission, sailed from Boston, December 3d, 1827, and arrived at the Islands on the 30th of March, 1828. It consisted of Rev. Lorrin Andrews, Rev. Jonathan S. Green, Rev. Peter J. Gulick, Rev. Ephraim W. Clark—clergymen, with their wives; Gerri P. Judd, physician, Stephen Shephard, printer—with their wives; Maria C. Ogden, Delia Stone, Mary Ward, and Maria Patten—unmarried women; and John E. Phelps, George Tyler, Henry Tahiti, and Samuel J. Mills—Sandwich Islanders.

After this reinforcement, there were ten preachers of the gospel on the Islands. Mr. Ely and his wife were obliged, from loss of health, to return to their native country; and the devoted and beloved Mrs. Bishop has fallen asleep in Jesus. In addition to the stations already occupied, others were selected as suitable for missionary operations. The Islands were more extensively and critically explored; and various new projects of benevolence designed. The number of scholars taught at the different schools, was not much short of *fifty thou-*

sand. A school was established on purpose for the education of native teachers, which contained nearly a hundred scholars, and to which the missionaries gave special attention. More than three-quarters of all the scholars were adults. About one-half of them could read. Their progress in learning to write and cipher was slow, partly for the want of suitable arithmetics, slates, paper, rooms, and benches. So fast as these difficulties shall be removed, their advancement will be more rapid.

In order to furnish all the readers which are taught in the schools, two presses are kept in as constant operation as circumstances will permit. Such arrangements have been made there and in this country, that the entire Bible will doubtless be presented to them at no distant period. Few among them know any thing of the English language. Governor Adams, who understands it best and speaks it with some fluency, has never been able to write it, either with accuracy or ease. The language which now prevails there, will doubtless be modified as the nation becomes more enlightened, but it will remain substantially Polynesian.

If we turn from the progress of learning to that of religion, we find it no less cheering. There is every where an intimate connexion between knowledge and piety. No-

where is ignorance the mother of devotion. But in these schools such things are taught as have constant reference to religion. They are calculated to correct their superstitious and idolatrous notions, and to impress upon them the importance of knowing and serving the only true God. When to this is added the instruction of the sanctuary and the frequent opportunity of private admonition, it is not surprising that religion should gain ground among them. Its advances, however, have been great, beyond the expectations of its most sanguine friends.

The number of those who have become connected with the mission church, is not far from a hundred. Numerous others give good evidence of piety. The converts, and those generally who have come under the influence of the gospel, are very steadfast in their affections, and resolute in opposing the vices of their own people and foreign residents. The Sabbath congregations at the different stations vary from one to three thousand. During their tours, the missionaries sometimes preach to *five thousand* hearers. But the meetings which they hold are but a small part of those held on the Islands. They are conducted by native converts in different places, and *twenty* such are held weekly on the Island of Maui alone.

The whole mass of the population seems awakening to a consciousness of their im-

mortal existence. The missionaries, in advert-
ing to this circumstance, use the follow-
ing language: "The Lord has been gracious
to us, and not left himself without witness
that the great truths of the Gospel affect
equally the dark and the enlightened mind.
The important inquiry, what shall we do to
be saved, has not been heard once or twice
only, but the reports of the stations will
show that the answering of that question to
individuals, and the directing of others in
their inquiries, have occupied a large por-
tion of our time. If God has blessed our
labours, when we could have but little ac-
cess to the minds of the people, may we not
hope that he has great blessings in store for
them, when they shall have all the means of
grace within their reach, and when all our
influence shall be directed to that single
point?"

It would be delightful to give you some
account of individual instances of conver-
sion to God. But they have been so nume-
rous, that the selection becomes difficult.
The memoirs of Keopuolani have been al-
ready presented to the world. Of Kara-
moku, the late pious regent, the report of
the American Board, speaks in terms of ju-
eulogium: "He had been the friend of the
mission from the first—had forsaken his
vices, embraced the Gospel, joined the
church of Christ, and maintained a consi-

tent life. And when he found he must die, he resolved to retire to the Island, and to the spot in that Island, which had been familiar to his early days. As he stood upon the shore of Oahu, ready to depart, and the missionaries near him, and multitudes of natives about him weeping because they should see his face no more, he declared, in the presence of all, his confidence in the missionaries, and his joy in the religion they had brought to the Islands, and *to him*; and then desired that all might be quiet, while on that beach and under the open heavens, one of the missionaries commended him and them to the protection and guardianship of Almighty God. Having retired to the home of his fathers, he a few days after died; and as he died, this venerable warrior and chieftain said, "I am happy—I am happy"—a speech which, we venture to say, no dying islander ever uttered before the missionaries arrived and preached the gospel."

I hope you know how beautifully the gospel of our Lord is adapted to all conditions of men. It is an honour to princes to embrace it; and to the captive and the slave, it is the proclamation of mercy and the opening of the prison door. That you may see how this truth has been exemplified among the Sandwich Islanders, I will give you a specimen from both conditions, one

from among the chiefs, and one from among the poor and degraded subjects.

Kapiolani belongs to what may be called the nobility, though not of the highest rank. When the missionaries first arrived, she was intemperate and dissolute. Her home was Kaavaroa, celebrated as the spot where Captain Cook was killed; though she was sometimes at Lahaina, the missionary station. She enjoyed Christian privileges also at Kairua, sixteen miles from the place of her residence, and finally was the means of inducing one of the missionaries to settle where she resided, and where a house of worship was erected through her instrumentality. A few months afterwards she visited Lahaina, where she was described by Mr. Richards, as appearing wonderfully changed from her former habits, as being in every respect moral, and leaving the impression upon those who associated with her, that she might have been educated among an enlightened people. She at this time began to give evidence that she was a real disciple of Christ.

The most remarkable incident in her life, was her descent into the great volcano of Hawaii. This, you remember, was approached by the natives with awe, and never without peace-offerings, and none was ever known to enter down into the crater. It was thought a deed of daring impiety to at-

tempt it. But Kapiolani was resolved to show her contempt of the pretended power of Pele, by descending into the terrible place. Her attendants thought she would be destroyed, but her reply was, "If I am destroyed, then you may all believe in Pele; but if I am not, then you may all turn to the Palapala." When near the crater, a man, whose duty it was to feed Pele, by throwing berries and other things into the volcano, intreated her to proceed no farther. "And what," said she, "will be the harm?" The man replied, "you will die by Pele." She answered, "I shall not die by your God; that fire was kindled by my God." The man was silent, and she went onward, descended the crater several hundred feet, and there united with her attendants in prayer to Jehovah, the almighty ruler of the elements. She also, in violation of immemorial superstitions and usages, ate the berries consecrated to Pele, and threw stones into the crater. From that time, the people in the neighbourhood, seeing that she was not injured, pronounced Pele to be destitute of power.

In the year 1825, Kapiolani made a profession of religion, and in the latter part of 1826, was thus noticed by Mr. Ely. "She is, indeed, a mother in Israel. No woman in the Islands, probably, appears better than she: and, perhaps, there is no one who has

so wholly given herself up to the influence and obedience of the Gospel. I am never at a loss where to find her in any difficulty; she has a steady, firm, decided attachment to the Gospel, and a ready adherence to its precepts marks her conduct. Her house is fitted up in a very decent style, and is kept neat and comfortable; and her hands are daily employed in some useful work."

Another instance of marvellous grace bestowed upon the islanders, is the case of a poor blind man, whom the missionaries loved to call "blind Bartimeus." His Christian character is beautifully drawn by Mr. Stewart. "There is, perhaps, no one in the nation, who has given more uninterrupted and decisive proofs of a saving knowledge of the truth as it is in Jesus, than Puiti, a poor blind man. No one has manifested more childlike simplicity and meekness of heart—no one appeared more uniformly humble, devout, pure, and upright.

As a singer, he formerly occupied in the retinue of a high chief, the place of "the blind bard," in the Baronial Hall. When the "setters forth of strange Gods" arrived, and began to preach in the language of the country, he requested to be led to the chapel; and ever after, with the return of the Sabbath, groped his way to the house of God. He soon became deeply interested in the glad tidings which proclaimed sight

the blind; relinquished his situation as musician; and from the most indefatigable inquiry and attention, quickly made himself so familiarly acquainted with the outlines of Christian belief and practice, as to become an instructor and chaplain to others. Only a few weeks before the galleons reached the Islands, Keoua, governor of Lahaina, then on a visit to Oahu, appointed him his private chaplain, and brought him to Maui with him in that capacity. He was the first to welcome us on our unexpected arrival here, as we stepped upon the beach; and testified his joy by the most cordial shaking of our hands, and bursting afresh every few minutes into the exclamation—"great indeed—very great is thy love."

He is always at the house of God. If he happens to be approaching our habitations at the time of family worship, which has been very frequently the case, the first note of praise or word of prayer that meets his ear, produces an immediate and most observable change in his whole aspect. An impression of deep devotion at once overspreads his countenance, while he hastens to prostrate himself in some corner in an attitude of reverence. Indeed, so peculiar has been the expression of his countenance sometimes been, both in public and domestic worship—especially when he has been join-

ing in a hymn in his own language to the praise of the only true God and Saviour—an expression so indicative of peace and elevated enjoyment, that tears have involuntarily started in our eyes at the persuasion that, ignorant and degraded as he once had been, he was then offering the sacrifice of a contrite heart, and was experiencing a rich foretaste of that joy which, in the world to come, shall terminate in “pleasures for ever more.”

He is poor and despised in his person, small almost to deformity, and in his countenance, from the loss of his sight, far from prepossessing; still, in our judgment, he bears on him “the image and superscription” of Christ. If so, how striking an example of the truth of the Apostle’s declaration: “God has chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, things which are not, to bring to naught things that are; that no flesh should glory in his presence.”

Such are the first fruits of Christianity among these once heathen islanders!

I shall hereafter write to you on the influence which religion has exerted upon their intellectual habits, as well as upon their natural character and prospects. But

I cannot refrain from noticing at present, the disingenuous and ignorant declamation of those who have called it an "idle scheme of philanthropy," to try to christianize the heathen. Do they know what has been done at the Sandwich Islands? If not, let them learn it; if they do, then let them cease to pronounce judgments, which, they must be sensible, can never bear the test of close examination.

Yours,
E. E.

MY DEAR L.

It seems necessary that I should assign some reason, for delaying so long, a consideration of the climate, soil, scenery, and productions of the Sandwich Islands. Though their natural situation could not be altered in any important respects, yet their *productions* have been varied, and will be undoubtedly still more varied by the progress of civilization. The object I now have in view, will lead me to speak particularly of the *capabilities* of the Islands. It was impossible that a people so ignorant, so indolent, and so degraded as were these islanders, should cultivate the soil to the best advantage, or even know what it was best capable of producing. It is my design at present, to

speak of the introduction of new productions, as well as of those anciently known to the natives, and the notice of each will be brief, because incidental mention has been made of them in my former letters. *

The Islands are almost entirely volcanic. A small portion is of coral formation. You have already had a description of their great volcano, which is unquestionably one of the greatest and most terrific natural curiosities on the earth. Indeed, it throws all others into comparative insignificance. It is the opinion of some of the most sagacious observers, that these entire Islands were originally thrown up from the bed of the ocean, by the action of subterranean fires. The scenery upon them is, therefore, of the boldest kind. Their highest mountain is of about the same elevation as the highest in North America. Besides these scenes of grandeur, however, there are many views of great beauty, which have been described by visitants. The soil, which is of such volcanic structure, is apt to be good after a sufficient length of time. About one-third part probably is of the best quality, another third is indifferently good and variously mixed, and the rest is at present a barren waste. Some regions of country recently explored on the Island of Maui, have been described as possessing uncommon beauty and fertility. The greatest inconvenience is the

scarcity of water, both in respect to domestic use and the products of the soil. Almost every thing that grows is nourished and brought to maturity by irrigation. Water can easily be brought from the mountains for that purpose. Wells, it is found by the experiment, may be dug in most places, though generally at great expense, and even mill privileges are found at remote distances, which may hereafter be so improved as to afford a competent supply to the country.

Many beautiful trees grow here, though in general they are not abundant. The sandal wood is the most important. It is a tree of moderate size, of which the wood bears a fine polish and has a very fragrant smell. Though sometimes used in cabinet work, almost the only cause of its being an article of commerce, is that it may be burnt by the Chinese in their idolatrous worship. For this purpose it is cut into small pieces, splinters or shavings, and the smoke, as the wood is burning, rises in fragrant incense to the gods. They have very little timber suitable for building, but the practice may prevail of building with stone, which the Islands furnish in abundance.

You have been told before of those productions of the soil, which are most in use by the natives, and also of several important articles introduced by foreigners. On these

I will not enlarge; but it may be proper to observe, that nearly all the productions of tropical climates, may with proper attention be raised here, and most of those which are found in the middle and southern parts of the United States. This interesting country may easily be made to produce every thing that can delight the eye or please the taste, or minister to the necessities and even the luxuries of an enlightened nation.

Of the quadrupeds found here, some have already been described. Cattle in some parts run wild, but have as yet been turned to little account. They will doubtless soon be found no less important here than elsewhere. The supply of hogs is great. The natives have never understood the management or use of horses; indeed they were formerly unknown to them; but civilization will probably advance them to the same rank which they hold in other countries. There is nothing in the nature of the case which forbids the extensive introduction and use of other valuable quadrupeds, such as sheep, &c.

The birds of the Islands, according to "Cook's Voyages," are beautiful and numerous, though not various. There are four of the honey-sucker kind. There is a species of thrush, with a gray breast, and a small bird of the fly-catcher kind; and a rail, with very short wings and no tail. Ravens are found here, but they are very

scarce; their colour is dark brown, inclining to black, and their notes differ from the European. Here are also owls; plovers of two sorts, one very like the whistling plover of Europe; a large white pigeon; a bird with a long tail, whose colour is black, except the yellow feathers under the wing; and the common water or darker hen.

Fish are found in their waters in great profusion and variety. Almost half a hundred different sorts have been discovered; and yet the diversity is thought to be still more extensive. These dwellers in the ocean are indeed an inexhaustible source of wealth.

Materials for the manufacture of paper are plentifully found on the Islands. In short, when the advances of education, which are now very rapid, shall wake up the dormant energies of the nation, the nature of the country does not limit their inventive powers at any thing short of the highest improvement of the most civilized people.

They enjoy a salubrious climate. It is almost equally removed from excessive cold and excessive heat. It is not subject to violent winds or hurricanes, such as usually abound in tropical regions. It has the steady current of the trade-winds, which, so far from being unfavourable, is found to be very healthful. The missionaries, considering their change of situation and great privations, have not been uncommonly afflicted

with sickness; and the natives have enjoyed unusual health, except where vice, or superstition, or cruel oppression have prevented.

Such being the natural condition, and such the capacities of these Islands, you will inquire, what prevents them from taking an eminent rank among the nations of the earth? The answer is, nothing but the want of Christian privileges, and of the various advantages of cultivated society. Their government would then be more favourable to industry, the tenure of land more sure, the incitements to labour and economy greatly augmented, and a new impulse given to the awakening intellect of the nation. How gratifying is it, then, to find, that these privileges and encouragements of civilized life, are actually beginning to dwell upon the once benighted shores of Hawaii and her neighbouring Isles! We cannot predict that they will ever become another Great Britain; but when we reflect, that righteousness is at the foundation of national, as it is of individual prosperity; and behold it taking deep root there; when, furthermore, we call to mind the natural advantages of these Islands, connected with their great facilities for commercial intercourse with all nations, we are constrained to believe, that they are destined to hold an important rank in the civilized world.

Yours,
E. E.

MY DEAR L.

Having given you an idea of the natural productions of these Islands, as well as of those which have been, and may be introduced from foreign countries, and of the great account to which they may be turned by an enlightened people; I proceed to speak of the intellectual character of the inhabitants. Of this you will be glad to learn, because it is the best criterion by which to judge of their probable improvement of the advantages with which the God of nature has surrounded them. In order to determine the character of their minds, you should recollect the scanty objects on which they have had opportunity to exert themselves. Your eye may be perfectly possessed of the faculty of seeing; but if no light were to surround it, no object could be discerned by it. Again, it may be surrounded by an abundance of light, and yet discern no object, because none is within the reach of its vision. It has been somewhat so with these islanders. From the want of a written language, they have been limited in their intercourse with each other; and they formerly had little intercourse with foreigners. Their means of mental culture have, therefore, been very defective. The objects, likewise which came within their observation and reflection, were few, and ill adapted to task all the energies

of mind. Their wants were simple and easily supplied. They were destitute of some of the necessities, and knew nothing of the refinements of civilized life. When you add to these things their indolence, degradation, and vicious habits, you cannot wonder that they evinced little of mental improvement, or even of mental capacity. The only fair way to judge of the character of their minds, is to notice their progress since the means of knowledge have been within their reach. The experiment is now going forward, and so far as it has proceeded, it is decidedly in their favour. They have certainly shown themselves tractable and docile in their attendance on the missionary schools. In proportion as the means of knowledge and the objects of knowledge have been enlarged, their intellectual powers have been called forth to action. The last reinforcement of missionaries speak of them in the following manner:

“We are not able yet to decide positively as to the capacity of the mass of people to receive instruction, because a thorough experiment has not been made. When the initiatory books shall be suited to them, when the teachers shall be qualified to instruct in the best manner, and when the people shall regularly attend to it, then we may institute a comparison with success, between scholars on these Islands and scholars in America.

For ourselves, from what we have seen, we do not believe, that all things considered, they will now suffer in comparison with any people."

The subjects which now demand and gain their attention, are rapidly increasing, both as to their number and their importance. Among these are the new books introduced—the improved methods of government and systems of jurisprudence brought to their knowledge by their growing intercourse with other nations; their incipient commerce; and, in short, the various arts of civilized life, with which they are becoming acquainted. It is impossible that subjects like these should be presented to their minds without waking up their sleeping faculties, if any they possess. And this has actually been the effect, just in proportion as they have been presented. They have made little proficiency in arithmetic, partly for the want of means, but more perhaps because they have no use for arithmetical calculations. They have no circulating medium. If they had one, the missionaries think that even now, the sale of their books would nearly defray the whole expense of the establishment. But this advantage accruing from it, great as it is, would be one of the least benefits. It would have an admirable effect in teaching the natives the use of figures and the value of property. Every

child knows how it arouses the mind, feel a special interest in the subjects contemplated. So will it be with commerce. The native productions are sought in far distant markets. They have found out the ports to which merchant vessels make in the transportation of them. This knowledge has already excited them, and it will excite them more and more. They have safe and commodious ports, and their relative situation is favourable in the highest degree. Self-interest, which lies so deep in every human heart, will certainly teach them ere long to appreciate these advantages. The effect which this will have in bringing out the latent talent of the nation, can hardly be misapprehended.

The cotton tree already grows here, and the manufacture of woollen and cotton goods, paper, &c. can be introduced. How the cultivation of these and the other arts which civilized nations will excite the curiosity and unfold the inventive genius of the people, must be obvious to the most superficial observer. Judging from what has already been witnessed of their progress in knowledge, we must be inclined to think them capable of improvement in all the arts and sciences that flourish in the most refined parts of Europe and America. Science, we hope, will yet build her observatories upon the heights of Hawaii, and the bright

star of literature shine upon these once benighted shores.

I am unwilling to close this series of letters without making some remarks on the vast importance of the Sandwich Island mission. It would be very easy to extend them to almost any length; but I shall confine myself to these two particulars, the evidence it afford, that the heathen can be Christianized; and, the direct influence which these converted islanders will exert upon other portions of the heathen world.

In the first place, the complete success of this mission is incontrovertible evidence, that the heathen can be brought under the power of Christianity.

Notwithstanding the introduction of the Christian religion into heathen lands by the preaching of the Apostles, and the numerous instances that have occurred in the long interval between that time and this, in different portions of the earth, confirming the same truth; it is yet affirmed by some, that the habits of the heathen are so inveterate that they can never be changed. In the face of such, we bring forward the changes wrought by missionary instrumentality on the Sandwich Islands. You have there seen a people sunk in the lowest grades of misery, gradually rising to the enjoyment of Christian hopes and privileges. What has effected this? The Gospel of Christ, which is ap-

pointed to be *the wisdom and power of God to salvation*. It is true, that idolatry was abolished before the missionaries arrived, but even this was owing chiefly to the influence of Christianity in the Society Isles. Had not the true religion been inculcated at this juncture, the people would still have remained ignorant, debased, and wretched. But now they are fast becoming, if they may not already be said to be, *a Christian nation*. You cannot plead that they were not so degraded as other heathen. Whatever may have been their character before their discovery, it is difficult for the imagination to conceive a state so unutterably deplorable as that in which the missionaries found them. The language used by the Apostle in his day to describe the heathen world, may be appropriately applied to them; "*Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate [wrangling], deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.*" But now in describing many of them, we may adopt the language of the same Apostle, when addressing the converted Corinthians; "*But ye are washed, but ye are sanctified, but ye are justi-*

fied in the name of the Lord Jesus and by the Spirit of our God."

Such has been the triumph of divine truth in the midst of this once miserable people! Let it speak to the heart of all Christendom. Let it invest the missionary cause with new interest, and inspire its friends with a warmer and more enduring zeal. Let it teach the nations that there dwells not a human being on the face of the earth, who may not be brought to bow before the cross of Christ; no matter whether he be found in the centre of dark and fettered Asia, or on the arid plains of long abused Africa; whether he roams the wilds of Siberia, or is burnt by a vertical sun.

In conclusion, I would remark, that the converted Sandwich islanders are happily situated in respect to the influence they may exert on other less favoured people. They have easy communication with the Polynesian Isles. They are visited by ships from all parts of the world. The recollection of their own recent delivery from superstitious bondage, will excite them to the most persevering efforts in behalf of others. Already have they begun to contribute of their substance to the cause of Christian philanthropy. Some of them may accompany our missionaries in their contemplated expedition to the North West Coast. They may yet be found preaching Jesus to the savages of our own

wilderness. We know not how great their influence may be, nor in what manner it may be directed; but we have every reason to believe, that it will be extensive and highly auspicious to the great interests of humanity and religion. But I must bring these reflections to a close, or the deep interest I feel in the subject, will carry me beyond due bounds.

In reading the foregoing letters, the thought can scarcely have escaped you, that these poor islanders will rise up in judgment against many in our land, who have enjoyed far greater privileges than they, and have yet abused them all. Let it be your earnest endeavour to lay up a treasure in heaven, which is subject neither to change nor decay, and which shall be shared by you in common with *an innumerable company, redeemed out of every kindred, and nation, and tongue, and people.*

Yours,
E. E.

APPENDIX,

Added for the purpose of facilitating the pronunciation of Hawaiian words.



NAMES OF THE ISLANDS.

<i>Spelled.</i>	<i>Pronounced.</i>
Ha-wai-i	Hah-wye-e
Mau-i	Mow-ee
Moro-kai	Moro-kye
O-a-hu	O-ah-hoo
Tau-ai	Tow-eye

MISSIONARY STATIONS.

Hono-ruru	Hono-rooroo
Wai-mea	Wye-mayah
La-hai-na	Lah-hye-nah
Kai-rua	Kye-rooah
Ka-ava-roa	Kah-ahvah-roah
Wai-a-kea	Wye-ah-kayah

NAMES OF PERSONS.

Ke-opu-o-la-ni	Kay-opoo-o-lah-ne
Ta-me-ha-me-ha	Tah-may-hah-may-hah
Riho Riho	Reho Reho
Kau-i-ke-a-ouli	Kow-ee-kay-ah-oole

Spelled.

Na-hi-ena-ena
 Ta-me-ha-ma-ru
 Ka-rai-mo-ku
 Ka-a-hu-ma-nu
 Ta-u-mu-a-ri-i
 Ho-a-pi-ri
 Na-i-hi
 Ka-pi-o-la-ni
 Ku-a-ki-ni
 Bo-ki
 Wa-hi-ne-pi-o
 Au-na
 Ka-ma-kau
 Pu-i-ti
 Te-rai-o-bu
 Pau-a-hi
 Ki-nau
 Ki-kau-ono-hi

Pronounced.

Nah-hee-aynah-aynah
 Tah-may-hah-mah-roo
 Kah-rye-mo-koo
 Kah-ah-hoo-mah-noo
 Tah-oo-moo-ah-ree-ee
 Ho-ah-pee-ree
 Nah-ee-hee
 Kah-pee-o-lah-nee
 Koo-ah-kee-nee
 Bo-kee
 Wah-hee-nay-pee-o
 Ou-nah
 Kah-mah-kow
 Poo-ee-tee
 Tay-rye-o-boo
 Pow-ah-hee
 Kee-now
 Kee-kow-ono-hee

OTHER WORDS.

Mou-na-kea
 Mou-na-roa
 Hu-a-ra-rai
 Wai-ti-ti
 Ta-bu
 Hura-hura
 Pala-pala
 Ka-hi-le
 Ki-he-i
 Ma-ro
 Pau

Moo-nah-kayah
 Moo-nah-roah
 Hoo-ah-rah-rye
 Wye-tee-te
 Tah-boo
 Hoorah-hoorah
 Pahlah-pahlah
 Kah-hee-lay
 Kee-hay-ee
 Mah-ro
 Pow

<i>Spelled.</i>	<i>Pronounced.</i>
Ta-pa	Tah-pah
Po-e	Po-ay
Ke-ara-ke-kua	Kay-ahrah-kay-kooah

Kauikeaouli, the young king, is placed in peculiar circumstances in respect to marriage. There is no female on the Islands of equal rank with himself, except his own sister. Were it not for the prevalence of Christianity there, he would marry her. But it is much to the credit of both, that at present they have no such intention. The nation is unwilling that he should marry one of inferior rank. What the result will be, it is difficult to predict. The importance attached to birth among the Pacific islanders, is truly astonishing. To preserve this equality they will overlook every other consideration. The closest possible affinities have not deterred them from marriage, nor even more than half a century's difference in age.

The Committee of Publication feel themselves indebted to several gentlemen who have taken a deep interest in the subject of this work, and to whose inspection different portions of it have been submitted. Among these is the Corresponding Secretary of the American Board of Commissioners for Foreign Missions. They acknowledge their special obligations to one person, who was more than two years a member of the mission family on the Islands. Through the suggestion of this individual, to whom the whole book was read before it went to press, some corrections have been made, especially in the orthography of Hawaiian words.

THE END.







is under no circumstances to be taken from the Building

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